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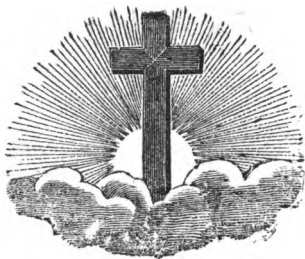
KTYB YL QARI

FUQ

BOSTA HUEJJEG

maħtura

MYN KOTBA KATTOLICI.



MALTA,
BYS-SENSJA TAS-SUPERJURI.
1832.

READING-BOOK

ON

DIFFERENT SUBJECTS

SELECTED

from Catholic Authors.



MALTA,
CUM PRIVILEGIO.
1832.

Profits arising from sale will be given to Maltese poor.



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Talba.

Ja Alla! li myd-dawl ta Ruffi yl Qdusia nallimnt yl qlub ta dawk li jemmnu: aamel li myndik yr-Ruffi uafda jystan jyna jkolli fehma sevuanaal fievejje kolha, u jkolli nal dejjem hena fyumjerka mqaddsa tanha m' fhabba f' Gesu Krystu, hek jkun.



A prayer.

O God! who, by the light of the Holy Ghost, hast instructed the hearts of the faithful: grant, that by the same spirit, I may have a right understanding in all things and evermore rejoice in his holy consolation: through Jesus Christ, Amen.

Talba aal ly Skulari qabel yt-tanlim.

JA. ynt li hlaqt kollou, u li afna ma nystauu nyfhmuk, ynti hu yn-nyuuyâna ta kol daul, u li mynnek bys tystan yl fehma lilna tygi; li myl qana tal nyrf tinak namylt b' naqal l' aktar kbir u qynydt sevuua yd-dynjæ, kolha: nytolbok jâna jkollok yl fnâna, sabây daul tâti fyl fehma tini myr-raggi tal nyrf tinak, u bây mynnha tneffi yd-dlâm kollu tad-dnub u tal belhân. Ynt li gaaalt jytkellmu l' ylsna ta ly mbykkmin, aallem yl lsâni u âti lyu-uuftejn tini yl fnâna tal tragja tinak. Ruâ fia aamel li tysman mynnek u bÿzla, atini li fisa nyfhem yl fvejjeg sevuua, u li nzomm-hom gevuua mohhi, yl najnuna mbanad myl fnâna tinak dejjem atini, sabây nystan nqâned u ymmyuqi ly studju tini kollu aal gÿh tinak, u nas-sahha ta dejjem tar-ruejha tini. Mynhabba f' Gesu Sidna. Hek jkun.



A Prayer for Scholars before Study.

O Incomprehensible Creator, the true fountain of light, and only author of all knowledge; who out of the treasure of thy wisdom hast with wonderful harmony disposed and ordered all the parts of the universe: vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to expel from it all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may apply all my studies to thy honour and the everlasting salvation of my own soul. Thro' Christ our Lord. *Amen.*



Fuq yl Providenza t' Alla.

Kif yl ħalqân tad-dynja hu namil t'Alla, hek ma jynsâb wejn fiha li ma huw mħarrek mynnha, ybda myn dâr ys-sultân u temm fyd-djâr ta l' aktar foqra. Najnejha huma qânadin u jylħqu sa fuq yd-dud li jydhrylna li hu l' aktar ta wejn. Yl mondijât tauw-qemuw, tal qamar, u tal kuÿ-keb huma ymmywujia mynnha. Kol nyfs li aħna nÿħdu,—fehmytna,—ħnÿna, u f' kelma uafda, dâk kollu li jaid nalina seewa nar-ruħ u seewa nal gysem, f' din yd-dynja eu fylli gejjæ, hua l' effett tal Providenza. Nalÿw ymmela nandna aħna ndejqu qlubna nal ħuejjeg ta din yd-dynja? Yl Patriarka Guseppi, fyt-tbatijât tinu kolha, najnuna kellu myl Providenza; *taħt l' ard ukol hia vaqfet minu*. Ktÿb tal nerf x. L' Israeliti sâbu Providenza fyd-dyzert; nyzlet fuqhom uqyta tal manna mys-sema, Esod. xvi. Hames ħobzÿt tauw-uqair u zeug ħutÿt zdÿdu myl Providenza hekda bosta li sâru aktar myn byz-zejjed nal ykel ta ħames t' elef ruħ, S. Mat. xiv. Ħuejjeg hekda bosta jystnu jyssemmeu bÿw jqawuna qalbna sabÿw nytymanu fyl Providenza.

Kem bosta huma yt-tryqât li yl Providenza fetħytylna mynkem nar-ruġġina! Ħasbet hia

On Providence.

As the creation of the world is the work of God, so there is nothing in it but what is influenced by his all-wise providence, which reaches from the throne to the cottage. Its regards are fixed on the most vile and contemptible insects. The courses of the sun, moon, and stars, are guided by it. Each breath we draw,—our understanding,—grace, and, in a word, whatever concerns soul or body, this world or the next, is the effect of Providence. Why then should we be so solicitous for the things of this world, since we have an all-helping Providence to rely upon? The Patriarch Joseph, in all his sufferings, was assisted by Providence; *even into the pit it descended with him*, Wisd. x. The Israelites found the effects of Providence in the wilderness; it showered down upon them manna from heaven. Exod. xvi. Five barley loaves and two fishes were multiplied by Providence to such a degree as to furnish more than sufficient food for five thousand people. St. Matt. xiv. Innumerable instances might be produced to encourage us to rely on Providence.

How many and various are the ways by which divine Providence has provided for our souls!

fina qabel bosta ma aħna syrna. Davl tâtna myn tuemmin tajjeb, nalkem syrna u kbyrna fost nÿs mḡallta u mḡarqa: tâtna yl najnuna nat-talb, ys-satramenti, tusijÿt, esempi tajba, u koljum okkasjonijÿt li nanmlu f'uejjeg tajba. Kem bosta ruÿf ma sejfytuj hia myl qzÿz tad-dnub! Kem bosta reggnet hia nal fehma sevuva tanhom nfushom b' uqi tahbit eu hrÿb li baatytylhom! Kem drâbi geu qclubna mymsusa f' daqqa uahda b' inspirazzjonijÿt myn gevuva, meta aħna l' ynqas kÿn jystħoqqulna! O yl Providenza t' Alla! li *byl qavva kolha tharrek, u byl flevva l' aktar kbira tqÿned sevuva yl f'uejjeg kolha.* Nerf viii.

Trid hia yd-dynja yggebna taħt? Naħsbu fyl Providenza. Maħqurin aħna myt-tygrib? Nytymnau fyl Providenza. Nħossu ruÿfna mħas-srin meta nħarsu lejn dnubÿtna? Tâma jkollna fyl Providenza. Nynsâbu aħna mħabbtin fy f'uejjygna, fl' ysem taħna, eu fyr-religjon taħna? bys-sabar kollu nystennau dâk li trid yl Providenza.

Ħarblu ruÿfkom, u fyttuqu aqalnu li jkollkom ys-sabar kollu, sabÿtu taħmlu kol ma jygi mys-sema. Qÿndu ruÿfkom taħt yl Providenza tas-smeuvÿt u zommu fy qclubkom u f' fommkom daun yl kelmÿt: *Jyntaamel dâk li trid ynt kif f'ys-sema hekda fl' ard.* S. Mat. vi.

It thought of us long before we had a being. It has enlightened us with true faith, though born and bred amidst a people seduced by error: it has afforded us the help of prayer, the sacraments, exhortations, pious examples, and daily opportunities of doing good. How many souls has it reclaimed from the depth of sin! How many has it brought to a right understanding of themselves by temporal calamities! How often have our own hearts been suddenly touched with secret inspirations when we least deserved them! O the providence of God! which *strongly moves and sweetly disposes of all beings*. Wisd. viii.

Does the world frown upon us? let us rely on Providence. Are we molested with temptations? let us trust in Providence. Are we abased at the sight of our sins? let us confide in Providence. Are we persecuted in estate, good name, or religion? let us patiently wait the will of divine Providence.

Examine yourself, and labour to obtain an humble and patient resignation under all the appointments of heaven. Cast yourself into the kind arms of Providence, having these words stamp'd upon your heart, and on your lips: *Thy will be done on earth, as it is in heaven*. St. Matt. vi.

Fuq yz-zmÿn.

Ma hemuq hâga li tysua daqs yz-zmÿn, nalÿuq myuqtri kÿn hua byd-dem ta Krystu. Yz-zmÿn jysua hua uysq, nalÿuq, linna jynsâb hua monti bÿuq fih afina nahdmu ys-salvaʒjoni u yl hÿlsÿn tanna. Nystau afina nkunu hek bla naqal sa ymmorru nytylfu ʒana hekda kbir? Nystau afina naadduh fy hÿuejjeg ta uqejn, u fyl nazz, u hek nharrbu ruÿfina, u fuqna nygbdu yl ʒadab t'Alla? Ohme! Afina qat ma narau sevuva kem jysua yz-zmÿn hlÿf meta ymmorru fyd-dynja ta dejjem.

Yz-zmÿn hua qasir: hua aktaruq uqejn. Li mnoddi ma huq aktar myn hølma, eu hâga bhalli kÿku qat ma kÿnet. Dâk li nandu jygi ma huq f' idejna; ma nystauq afina nuÿndu l' ebda ftit mynnu; dâk bys li hua naddej li hua tanna, u kem byl gyri dân hua naddej! Yl gyri ta keukba, bastiment byl qlua myftuĥa, yt-taarnir ta uqmâra, l' ensafar ta l' ajru b' guÿnafiĥom myftuĥa ma jygruq daqs yz-zmÿn. Yz-zmÿn li naddej hu ta ftit deumÿn; fuq dân yzda nandha tannemel l' eternità; nandna nalhek nytylfuh? uq preʒʒ ma tatiuq hia ruĥ li tynsâb fl' ynfern bÿuq kÿku tyuqtri ftit myn dân yz-zmÿn?

Dâk li tnadda hâzin ma jystâuq jargan jytnad-da, mytluf jybqa sejjer nal dejjem. Dân yl uaq

On Time.

Time is invaluable, because purchased by the blood of Christ. Time is precious, because it is given us to work out our salvation. Can we be so senseless as to lose so precious a treasure as time? Can we spend it in vain amusements, sloth, idleness, in ruining our souls, and in drawing on our heads the wrath of God? Alas! we shall never be convinced of the true value of time till we enter upon eternity.

Time is short: it is almost nothing. The past is no more than a dream, or as if it had never had a being. The future is not in our power; we cannot promise ourselves a moment of it; it is only the present that is at our command, and how quickly does it pass away! The shooting of a star, a ship under sail, the rapidity of a torrent, or of a bird on the wing, is not so swift as time. The present time exists but a moment; yet on this moment depends an eternity; and shall we lose it? What price would not a soul in hell give for the purchase of this moment?

Time mispent is irrevocable; it cannot be recalled. The moment wherein we read this line

li qyndin afna naqrau yssa dân yl ktýb hua naddej, u qat mbanad qat ma jargan jnaddi. Ul' nandna ymmela afna nanmlu, meta hazin afna naddejna yz-zmýn taana? Jafitýg li afna nyfduh bl' yndýma: Alla nalhek myl hnýna tinu jtaulynna hajjytua, u jaidylua, *dána hu yz-zmýn taankom*, 2. Kor. vi. u li *vara dân zmýn ma jkunuy hem nalina yzjed*. Rev. x.

Oqnod ymmela ahseb jýk ynt naddejtuy yz-zmýn tinak myll' ahjar li stajt; jýk mahuy hek, fyttuy sevu, yndokra li zmýnek tnaddi tajjeb nalli gej. Zomm qoddým najnejk li yz-zmýn jysua uysq u hua qasir, u li kol ftit li tytlef mynnu jybqa mytluf nala dejjem. Anmel li kol nykta mynnu ynti tarâha bhalli kýku hia l' ahjar tal hajja tinak.



Fuq yl meut.

Yl meut ma thalli yl had: *Hua myktub li yl bnydmin kolha nandhom jmutu*. Lhud ix. Yl bnýdem ma jystâu jraggan l' ura din yl kytba. Tygbed hia myn dâr ys-sultân sa myd-djâr ta l' aktar fqâr, kbâr u zqâr, qonja u foqra, zqazaq u tqjuh. Jasal nandu jum li gysymna jsir ykel tad-dud; nalýuy ymmela noqondu afna hek ndelluh? Tygi ys-sýna li nsellu fiha nandna nal

is passing, never, no, never more to return. What then shall we do, who have mispent so much of our time? We must redeem it by repentance: God prolongs our lives for this purpose; he tells us, *now is the acceptable time*, 2. Cor. vi. and that *hereafter there will be no time for us*. Rev. x.

Examine whether you have made the best use of your time; if not, make speedy amends, by employing it well for the future. Remember time is precious and short, and that whatever you lose of it is lost for ever. Let every minute be as religiously husbanded as if you were assured it would be the last of your life.



On the Certainty of Death.

Death spares no one: *It is decreed that all men must die*. Heb. ix. It is out of the power of man to reverse this decree: it extends from the throne to the cottage, and universally includes all mankind, great and little, rich and poor, young and old. The day will arrive, when our bodies shall become the food of worms; why then do we

dâk kollu li aktar hua nal qalbna f' hÿdi yd-
dynja: nalÿuq ymmela nzommu ruÿfna hekda
marbuta minu? Jahtygylna nâtu l' ahÿar tys-
lima lyl mara, yl zeugna, l' ulÿdna yl maÿbubin,
lyl fibÿbna yt-tajba, lyr-raba u yl gonna tanna,
u meÿudin nmmorru f' pajis ÿÿor, fejn daun yl
fuejjeg ma jkunu jsarfu uejn yzjed.

O Alla tajjeb! Jysta jkun hua li yl bnydmin
jaÿsbu hek ftit fuq yl meut? Li nandhom
jnaddu ñajjythom fyd-dnub bÿal kÿku ma nand-
homu huma jmutu? Li yl kburia, yl ñadab, yl
klÿm ñazin, yl qzÿz nandhom jkunu bys yl fuej-
jeg li huma jaamlu? O anmel li yl ñajja tini
tystan tkun thejjia seuva nal ahÿar sÿna tini.
Naaraf yssa jÿna yt-toqol talli uÿÿed jmut taj-
jeb. Nemmen iwa jÿna li eluf marru mytlufa, li
bÿâli kÿnu narfu li meuta tajba ma tystau
tkun blÿf vara ñajja tajba.

Ja Nsâra, uÿi thejjia qÿndin aÿna naamlu nal
dik ys-sÿna li ganlet bosta fost yl qaddisin
ukol jytrÿndu? “Ñladdi yl qoddÿm, ja ruÿ tini,”
najjat San Glormu f' uaq̄t yl meut tinu, “u’
ynti tybzan? Grejt vara yl Mulej Alla tinak fuq
ys-sebain sena, u tybzan ynti myl meut? Jÿk
dân yl qaddis hekda kbir kÿn hekda jytbazzan
myl meut kem nandna aÿna aktar nybzau myn-
nha? Ñarbel lilek yn-nyfsek ymmela, u zomm
dejjem qoddÿm najnejk yl meut. Anmel nassa
seuva fuq yl ñsybijÿt tinak, fuq klÿmek, namilek,

pamper them? The hour will come, wherein we must take a long farewell of whatever is dear to us in this world; why then do we fix our affections on them? We must bid adieu to wife, husband, beloved children, good friends, and plentiful estates, and take our flight into another country, where all we set such a value upon here will vanish like smoke.

Good God! is it then possible that men should think so little on death? That they should live and sin as if they were immortal? That pride, anger, detraction, impurity, &c. should be the constant practice of their lives? O grant that my life may be a continual preparation for my last hour. I am sensible of the difficulty of dying well; I believe thousands have unhappily miscarried, who knew as I do, that a happy death entirely depends on a good life.

Christians, what preparation do we make for that hour which has caused even the greatest saints to tremble? "Go forth, my soul," cried St. Hilarion at the point of death, "why art thou afraid? Thou hast served thy God near upon seventy years, and dost thou fear death?" If this great saint was thus fearful of death, how much greater cause have we not to dread it? Fix death always before your eyes. Be as watchful over your thoughts, words, and actions, as if you knew them to be the last of your life:

bhalli ynti kýku tâf li huma l'ahhar ta hajtek:
ftakar, ja bnâdem, li ynt ynti trâb, u f' trâb
targaa tmur. Gen. iii.



Fuq yl meuta tal mydneb.

Qâned yl mydneb jmut. O w' byzan geuua
fih jkollu hua! F' lyma dýqa hua jynsâb! Jýk
jâti daqqa ta najn fuq hajtu mnoddia, yt-tanvig
tanha juaqqau u jhabblu: jýk jersaq býw mah-
fra hua jkollu, jsib yl buýb tal hnýna mañluqa
qoddýmu: jýk jañseb fuq dâk li fisa jkollu, yl
ñaqq ta Alla nalih mañdub jhabbyllu râsu.

Jygi yl qassis: juyddbu li jýqaf nal meut byl
ñuejjeg t' Alla, yzda daun yl ñuejjeg hua ma jan-
rafu kif nandu jqnydhom. Jganlu hua janmel
att tat-tuymmin; yzda hua ma jystâu; nalýu
hua ftit drâbi eu aktaru qat ma gýb seuua
fisýb Alla qoddým najnejh. Jrid li hua qalbu
jarfan lejn Alla b' att tal mñabba, yzda ohme!
ma jystâu; qalbu marbuta dejjem kýnet mal
ñuejjeg tad-dynja. Jgibu býw janmel att li bih
jynhall u jhalli yl ñuejjeg tad-dynja, u býw b'
qalb tajba jâti ruñu l' Alla. O dân hua li jmar-
rarlu ruñu. *Ja meut kýfra! hekda ynt taqlanni
barra?* 1. Slâten xv.

remember, man, *thou art dust, and that to dust thou shalt return.* Gen. iii.



On the Death of the Sinner.

The sinner is dying. O what dread oppresses his conscience! what anguish seizes his soul! If he casts an eye on his past life, the disorders thereof throw him into despair: if he sues for pardon, he finds the gates of mercy locked against him: if he thinks on his future lot, the judgments of a provoked God reach his thoughts.

The priest arrives: he exhorts him to arm himself against death with acts of devotion; but these are arms he knows not how to use. He solicits him to make an act of faith; but he cannot; for he has seldom or never entertained a serious thought of God or heaven. He advises him to raise up his heart to God by an act of divine love, but alas! he cannot; it has been too strongly fixed on creatures. He presses him to make an act of resignation, and to pay the debt of nature with an humble submission to the will of God. O this it is that galls his soul. *Cruel death! dost thou thus force me away?* 1. Kings xv.

Yl meuta tal mydnebb hia fost yl meutijýt l' ohra kolha l' aktar msejkna: myskina, nalýtu meta hua jára qoddýmu yl htijýt ly mnoddia, jythabbel: myskina, nalýtu jkun hua býtu jydhol f' hajja muquma nal dejjem, mn'Alla manzul, u minu maqðub. La thalliu, ja Mulej, li jýna ymmut yl meuta tal mydnebb. Hudni fyt-tylqýn tini myn hýdi yl hajja mhâres taht yl guýnahtinak bhala myssýr, u meta ynt dikylfin hekda tajjeb mini, tystan yl bqia tal hajja tini tkun dejjem mymlia bys-slâleb u byt-tahbit.

Oqnod yssa ahseb, jýk yntiu b' hajja tajba qýned ynt tfyttetu li ma tmutu yl meuta tal mydymbin. Ftakar fyl kelmýt ta San Glormu: "Myn myt-elf ruh, li ma nauquu sevu kif kýn jmysshom, kemkem uýhed finýna jsib f' vaqt yl meut." Ahna nahsbu li kollou jmur nalina tajjeb, jýk nystau fyl vaqt jkonna qassis li jýqaf maana, eu jýk nystau dikylfin nuru li ahna ndymna: yzda, ja Alla hanin! kem yl gudizji tinak ma huma uqejn bhal ma huma tal bnydmin!



Fuq yl meut tat-tajjeb.

Yr-râgel yt-tajjeb mýt: gý hua temm tajjeb yu-waqol tinu: qaleb kollou u gý myn fuq: Nkurunât jynsâb bys-sebh u byl ilorja. *Tysva*

The death of a sinner is of all other deaths the most unhappy, because the sight of his past crimes fill him with confusion: unhappy, because he is about to enter on a miserable eternity, to be reserved as an object of God's indignation. Suffer me not, O Lord, to die the death of a sinner. Take me at the hour of my departure out of this life, under the wings of thy paternal protection, and, provided thou art then favourable to me, let the rest of my life be with crosses and afflictions.

Examine whether by a virtuous life you endeavour to avoid the death of a sinner. Remember the word of St. Jerom: "Of an hundred thousand men, whose lives have been habitually wicked, scarce *one* shall find mercy at his death." We think all will be well with us, provided we can get the assistance of a priest, make our confession, or give some signs of repentance: but, gracious God! how different are thy judgments from those of men!



On the Death of the Just.

The just man is dead: he has put a happy period to his labours: he has obtained the victory: he is crowned with glory. *Precious in*

hia vysq qoddÿm Alla yl meut tal qaddisin tinu.
 Salm. cxv. Legjuni ta qaddisin u ta Angli jys-
 tennev kÿnu qyandin bÿw jylqnuh, u qtÿni ta
 bosta sebfi bÿw jyhduh fyl hena ta dejjem. O
 ruhi mbÿrka! ynti mort sa fi' ahhar rebbÿna myl
 meut: ma tkunw yzjed mhabbta myl hvejjeg
 fÿrqa tad-dynja hazina, lanqas byzan yzjed jkollok
 myt-tygrib tad-dymonju eu myt-tbatijÿt ta dej-
 jem: ynt dhalt bys-saħħa fyl hena ta Alla tinak.

Kem hâga ohra hia yl meut tal mydneb myn
 dik ta bnÿdem tajjeb! dâk jmut bla tâma u fyl
 nadab, u dân jaqlaq najnejh byl fileuva, u kollu
 hÿni jhâres lejn yl Mulej li fdÿh. *Aamel, ja*
Mulej, li jÿna ymmut yl meuta tan-nÿs yt-tajba, u
li l' ahhar tini jkun bħal l' ahhar tanhom. Num. iii.

Jÿk aħna yrridu li yl meut taħna tkun kif nyu-
 tÿquha qoddÿm Alla, ħajjytta jaħtÿgylha yssa
 tkun tajba mal bnydmin. Nniw ymmela seuva,
 u aħna ymmutu tajjeb; nniw fyl byzan t'Alla, u
 aħna ymmutu b' qalbna qauvia. Oh! Nystnu
 aħna naidu maħ S. Paul, *Jÿna ymmut kol jum;*
 1. Kor. xv. mynkem nad-dnub, u nat-tymjil
 ħazin tini; *ymmut jÿna koljum,* myn kem nad-
 dynja, u nal frunijÿt tanha. Dikylħin ymmutu
 aħna hynjin.

Qarbel lilek yn-nyfsek, u sabÿw tmut yl *meu-*
ta tat-tajjeb, qÿned qoddÿmek u f' mohħok seuva
 yl hâga u ys-sura tal meut qoddÿm yl najnejn
 tinak.

the sight of God is the death of his saints, Ps. cxv. Legions of saints and angels stood ready to receive him, and in a glorious train to accompany him to eternal bliss. O blessed soul! thou hast at length triumphed over death: no longer shalt thou be molested with the vain threats of a wretched world, nor stand in fear of the attempts of Satan, or eternal torments: thou art safely entered into the joy of thy Lord.

How opposite is the death of the sinner to that of the just man! *Let me die, O Lord, the death of the just, and let my end be like to theirs, Numb. iii.*

If we desire that our death should be precious in the sight of God, our lives must be edifying in the sight of men. Let us then live piously, and we shall die comfortably; let us live in the fear of God, and we shall die with courage. Ah! could we say with St. Paul, *I die daily*, 1. Cor. xv. to sin, to my passions; *I die daily*, to the world, and to its vanities: then should we die happily.

Examine yourself, and, in order to die the *death of the just*, place, by constant meditation, the image of death before your eyes.

Fuq yl kizunia tad-dynja.

Yd-dynja kolha hia qýnda fuq yl kazen. 1. S. Guân v. Li jkollu uýfied u' jaamel bosta mad-dynja, hia hâga li yggib dejjem yd-deni. Yl najdýt tanha huma ta min juarrabhom, u l' en-vejjed tanha ta min jobqodhom. Tymuqi hia dejjem byl kburia, byz-zyna, u b' weuqât kbâr nal kol hâga: u yl lsýn hâzin tanha, yl qtil, yt-thaqqiq tanha, ma hemuq tarf nalihom. Tqauvi yl qalb nat-tyuqkik u ly skandali, nalkem thyddit qauvi nandna kontra dauk li mynhom yt-tyuqkik jygi. Hia nadu t'Alla, u tal qaddisin tinu. Ohme! Kem man kollymkýn yd-drauua yl hâzina u yl qzýz muqerda jynsâbu fyd-dynja nysrania? Nandna afina dejjem ymmela nzommu qlubna marbuta manha? Yhlyсна, ja Gesu, myn deni hekda kbir.

Jýk yn-nýs montia nal fuejjeg tad-dynja tyt-kellem tmur fuq Alla, ma jkunú klýmha kfir u hâlf bl' ysem mqaddes tinu? Jýk jygri li tmur tysman yl kelma tinu, ma jkunú li hia yddauvar u yggib kollouq nad-dafik? Jýk jydhlú geuua yl knejjes tinu, ma jkasbruhomuq huma byl myn-gýba hâzina u bys-sakrileggi tanhom? Jýk jafis-bu uqi ftit fuq yl foqra, ma jkunú dâk býuq jnyz-zluhom u jhabbtuhom? Bnid tynsâb mynnhom, ohme! ruh sýbra u kif jmyssha. Fosthom l' yn-

On the Wickedness of the World.

The whole world is seated in wickedness. 1. John v. To hold any intercourse with the world is always dangerous. Its maxims are detestable; its customs pernicious. It is overwhelmed with pride, luxury, and ambition; and its detraction, murder, perjury and over-reaching, know no bounds. It encourages scandals, in defiance to the woes pronounced against those from whom scandals come. It is at enmity with God and his saints. Alas! how generally does vice and profaneness reign in the Christian world? Can we then fix our affections on it? Deliver us, O Jesus, from so consummate a misfortune.

If worldly men chance to speak of God, is it not to curse and blaspheme his holy name? If they happen to hear his word, do they not turn it into ridicule? If they enter into his churches, do they not profane them by their sacrileges and lewd behaviour? Should they sometimes think of the poor, is it not to revile or oppress them? They are unacquainted, alas! with a mortified spirit. With them the gospel is become a folly;—innocence, ill-nature;—humility, meannes of spirit;—patience, a subject more fit

gil hu bħal ħâga ta wejn;—ruĥ bla ħtia, ħâga barra myl bnÿdem;—l' umiltà, nuqqàs tal naqal;—ys-sabar, ħâga li nandha aktarw tynsâb mar-riĥ eu fost yl bnydmin. U w' noqla ta qalb nandu jkollna meta naraw li l' akbar u l' aħjar bycca fost yl bnydmin nandha tkun ymmyu-wia myl kburia, tkun nandha mħassra myl fruqa tad-dynja, u zmÿnha kollu taaddi qalb yt-tkasbir tanha !

Ja Nsâra, nal fejn yssa yntom? Tystaw yntom tystqarru l' ysem mqaddes tinu, u sejr in tyb-qnu tmorru vara yl bandÿri tad-dynja mħassra, u u fyl gemb tħallu l' Alla? Qiduli; min ħlaq-kom? Alla, eu yd-dynja? Min fyda yr-ruejħa tankom myt-tbatijÿt ta l' ynfern? Min jzommkom qÿned man kol waqt tal ħajja tankom li ma taq-nuq fyl ħofra ta l' akbar kruha tat-telfÿn tankom nal dejjem? Hua Alla, eu yd-dynja? Qal-ÿu ymmela ma tygruq urajħ? Lyl min yl kelma tankom yntom tajtù fys-saħrament tal Maamudia? l' Alla, eu lyd-dynja? Tajtuha l' Alla.

Qarblu lilkom nfuskom, u mybqda rabbu fy qlubkom nal ħÿdi yd-dynja ħazina: stmerruha, nalÿu nadu ħia t' Alla u tar-ruejħa tankom; yl nalÿu ħia qarqet bl' aktar bosta li nalihom Krystu gÿ u mÿt. Ytolbu nan-nÿs mqarqa oħra myd-dynja, li fyl nama sejr in tarawhom nat-telfÿn tanhom ta dejjem.

to be preached to the winds than to men. And what a misfortune it is that even the better sort should be so puffed up with pride, corrupted by vanity, and led away with pleasures!

Christians, what are you about? Can you own this sacred name, and rank yourselves under the banner of a depraved world, in opposition to God? Tell me, who created you? Was it God, or the world? Who redeemed your souls from the torments of hell? Who preserves you each moment of your lives from falling into that unhappy gulph of eternal perdition? Is it God, or the world? Why then do you not serve him?

Examine yourself, and conceive a detestation of this criminal world: abhor it, because it is an enemy to God and your soul; because it has deceived infinite numbers, for whom Christ died. Pray for deluded worldlings, who blindly run on to eternal perdition.

Fuq dâk li yd-dnub janmel.

Yl *finâna* hia *fiâga* li *tysua* hekda bosta li *fiad* *hlâf* Alla ma *jystan* *jatiha*, *fiad* *hlâf* Alla ma *jâf* kem *tysua*; *lyl* *fiad* *hlâf* *lilu* ma *tystan* *tysthoqq*; *myutria* hia *kynet* *byd-dem* *mqaddes* *tinu*. Yl *finâna* hia *yn-nyuqûna* ta kol *barka*; ta *nmylna* *ulâd* Alla, u *yggib* li *nystnu* *aîna* *seuva* *nyrtu* *ys-saltna* *tas-smeuût*: *yzda*, Ohme! *yr-rufi* *tyt-lef* *daun* *yl* *privileggi* *kolha* *mynfiabba* *fyd-dnub*.

Kol *rufi* *meta* *hi* *fi'* *ystât* *tal* *finâna*, *sehem* *jkollha* *fys-sa'tramenti* u *myt-talb* *tal* *knisja*, *jkollha* *yd-daul* *tar-rufi* *yl* *Qdusia*, *tkun* *mdahhla* *fyl* *meriti* ta *Krystu*; *dân* *kollu* *jsir* *wejn* *mynfiabba* *fy* *dnub* *uûfied*. *Jyê* *tmur* *tahseb* li *tuemmin* hia *nandha* *byz-zejjed* *bûu* *tmyuqûi* *yl* *gebel*, *eu* *qalb* *hekda* *tajba* *sahansytra* *bûu* *tâti* *dâk* li *nandha* *kollu* *lyl* *foqra*; *aîseb* *ukol* li hia *nandha* *tâti* *gysymha* *bým* *jyhteraq*, *mynraqr* *ly* *mbabba* *dân* *kollu* *ma* *jroddylha* *wejn*. 1. Kor. xiii. *Tynsâb* *mejta* *nal* *Alla*, *rsira* *taq-utân*, u *qûnda* *bûu* *tmur* *f'* *turmenti* *uahda* *minu*. O *u'* *telfân* *ma* *jkollhûu* hia *mynnu* *tnaddi* *yr-rufi* *mynfiabba* *fyd-dnub*! Ma *narauhu* *aîna* *dân*? *Nystnu* *aîna* *noqonda* u *ma* *naidu* *wejn* *uara* *telfa* *hekda* *kbira*?

On the Effects of Sin.

Grace is so precious a gift that none but God can give it; none but God knows its value; none but himself could merit it; it was purchased at the price of his blood. Grace is the fountain of all blessing; it makes us children of God, and confers on us an indubitable claim to the inheritance of the kingdom of heaven: but, alas! the soul loses all these privileges by sin.

Every soul, in the state of grace, partakes of the benefit of the sacraments and prayers of the Church; she is illuminated with the fire of the Holy Ghost; she participates in the merits of Jesus Christ; but all this she forfeits by sin. Suppose her to have faith strong enough to remove mountains, or a heart so generous as to give all her substance to the poor; suppose she should deliver up her body to be burnt, *without charity it will avail her nothing.* 1. Cor. xiii. She is dead to God, a slave to the devil, and liable to suffer the same torments with him. O what a loss does not a soul sustain by sin! Are we insensible of it? Can we rest at ease after so great a loss?

Examine whether, in the practice of your life, you avoid sin and all the immediate occasions

Oqnod ahsybha ymmela, jÿk fyl namil ta faj-tek yntiut tahrab yd-dnub, u dâk kollu li nalih jÿhu. Oqnod b'najnejk myftuha fuqek yn-nyfsek, sabÿut yl meut ma jkollhÿut li tydhol fost yl namil tinak.



Fuq yl Kruha tad-dnub.

Yd-dnub hua deni li yl bnÿdem jaamel kontra yl maestà kbira t'Alla, u nalhek yl fizunia tinu hia euuylla hia kbira daqs li kbir hua yn-nyfsu. Hua bys jaaraf seuva yl kruha tad-dnub, u had blÿf yd-dymonji ma jystau jmysshom nal byl nâni joffenduh. Jÿk ut uÿfied jaamel ut fâga lys-sultân tinu, hâti jkun ta kastir kbir, ut kastir ma nandut hua jkollu yl bnÿdem bhal duda ta l'ard li hua, meta hua jafiseb li jystan jahrab mn'Alla li jystan kollout? Oh! Ma nystangbu utajn li yl fizunia tad-dnub li ma tystaut tkun ykreh mylli hi kellha taftÿg yd-demm t'Alla bÿut tkun mnehhia!

Alla hlaqna bÿut minu afina ymmorru fyl hena tinu: nalhek hua fdÿna byd-demm mqaddes tinu; sejfhyna nat-tuemmin seuva, jqaddysna f'ruÿfina byl fnÿna tinu tas-smeuÿt, jatina l'ykel bÿut nÿklu, l'ajru bÿut nÿhdu yn-nyfs, yl fâjja li minu; u nystau nalhek afina b'qalb fâzina

thereof. Keep a guard upon yourself, that death enter not through the avenues of your senses.



On the Grievousness of Sin.

Sin is an offence against the infinite majesty of God, and therefore its malice is in a manner as infinite as God himself. He only knows the enormity of sin, and none but devils can deliberately offend him. If an insult given by a vassal to his sovereign be deemed worthy of the severest punishment, what punishment does not that wretched worm of the earth deserve, who dares to fly in the face of the Almighty? Ah! no wonder the malice of sin should be so enormous as to require the blood of God to cancel it!

God has created us to be the companions of his happiness; for this purpose he has redeemed us with the price of his most precious blood; called us to true faith; sanctifies our soul with his heavenly grace; gives us the food we eat, the air we breathe, the life we spend; and can we ungratefully prefer the brutal satisfaction of a shameful passion before him? Can we be so unnatural as to convert his blessings into arms

nzommu mauq-ueuqât fizâyna u koroh tanna, ù
 lilu nhallu fyl gemb? Nystau afina nkunu hek
 barra mynna nfusna, li yl barka tinu nÿhdu
 ndauru nad-deni tinu yn-nyfsu, bylli nanmlu kol
 bycca myn gysymna bhala noddâ tad-dnub?
 Oh! Nfyttuq li qat ma nkunu yzjed hatjin ta
 qalb hekda jÿbsa.

Jÿk ynt uqi nafia tystan yssib fejn Alla ma
 jystân jarâk meta tydneb, kont nnidlek li kont
 ynt tystan taamlu; yzda fejn nystau nsibuha din
 yn-nafia? Jÿk tytlan ynti fys-sema, *hua hu hem;*
 jÿk tynzel fi' ynfern, *hua hu hem;* jÿk tanmel
 guÿnafi u yttir nal aktar bnid ta l'ard, *hua hu*
hem. Salm cxxxviii. Yl namil tinak ta kol-
 jum, yl fisybijÿt tinak ukol l' aktar mohbia jyn-
 sâbu kolha qoddÿmu mykuufa; u nandek ynt
 fila lilu li jystan kollou qoddÿmu toffendih?

Qarbel lilek yn-nyfsek, u anmylha f' râsek
 myn haun yl qoddÿm li tobqod nandek yd-dnub.
 Yd-dnub kÿn li ganal fyl gnÿn yl Krystu jenreq
 naraq tad-demmm; kÿn yd-dnub li demmm ganlu
 jarmi marbut ful kolonna u fuq ys-salib. Oqqod
 dejjem b' najnejk myftuha, u kol meta yssib
 ruhek fyt-tygrib, aid: *uyn hu! nandi nkun jÿna*
hek hazin, li taht saqajja nanmel yd-demmm ta
Krystu. Lhud x.

against himself, by making our bodily senses the instruments of sin? Ah! let us never more be guilty of such base ingratitude.

If you can find out a place where God cannot be a witness to your sins, you may sin with impunity; but where is that place to be found? If you ascend to heaven, *he is there*; if you take wing and fly to the remotest corners of the earth, *he is there*; Ps. cxxxviii. Your daily actions, nay your most secret thoughts, are all laid open to his adorable eye; and dare you offend him in his almighty presence?

Examine yourself, and be careful henceforward to detest sin. It was sin that made Jesus sweat blood in the garden; it was sin that caused him to bleed at the pillar and on the cross. Be always on the watch; and whenever you find yourself tempted, say, *What! shall I be so base as to trample on the blood of Christ.* Heb. x.

Fuq yl mybqda t' Alla nad-dnub.

Yl mybqda l' aktar kbira u qadima li yl bnydmin jystan jkollhom uýfied nal ýhor f' hýdi yd-dynja, eu yl qadab kbir tad-dymonji u tar-ruýfi dannâti m'Alla, ma nandhom ujejn u' janmlu ma yl mybqda li Alla nandu nad-dnub. Hua jfiohb lilu yn-nyfsu b' mñabba bla tmým; yl mybqda tinu ymmela nad-dnub nandha tkun bla tmým, ma hem l' ebda hâga hekda kuntrarja daqsu nat-tjubia bla tmým tinu.

Ñalýu Alla kecca barra mys-sema l' angli yl fizýna, ma huw ñalýu huma dynbu? Ñalýu sehet hua l' Adam u l' Eva, u keccýhom myl`genna ta l'ard? Mnejn hua gej yt-tahbit u yd-deni kbir li myn hem hua byda, u li nandu jybqa jhabbat yt-dynja sa l' ahhar? Ñalýu yd-dynja hua ñarra q bl' ylma tad-dulluvju; u ñalýu jykkundanna bla ma jehda nýs hekda bosta nal ynfern? Ñalýu dâna kollu, jýk ma huw býu jykkastira yd-dnub?

Alla hua Myssýr l' aktar fianin, u yl bnydmin huma ulýdu yl mañbuba. Hua fiabhom myl bydu tad-dynja, u táhom dâk kollu li yl nerf tinu satan janmel, býu jqýnydnom tajieb: b'dân kollu nal kem jfiohb hua sa daqs hek yl bnýdem, dnub uýfied bys hua byz-zejjed býu jykkundannah

On the Hatred God bears to Sin.

The most inveterate hatred that men can bear to each other in this world, or the implacable enmity of devils and damned souls towards God, bear no comparison to that utter aversion God has for sin. He loves himself with an infinite love; his hatred of sin must therefore be infinite, since nothing is so opposite to his infinite goodness.

Why did God banish the rebel angels from heaven, and cast them into eternal darkness, but because they had sinned? Why did he curse our first parents, and turn them out of Paradise? Whence proceed the innumerable evils which have thence ensued, and which the world to its final destruction must undergo? Why has he buried the world in waters of the deluge; and why does he daily condemn innumerable souls to hell? Why all this, but in punishment of sin.

God is a most tender Father, and man his beloved child. He has loved him from the beginning of the world, and has done whatever his wisdom could invent, or omnipotence effect, to make him happy: nevertheless, though he loves him to such a degree, yet for one sin,

nan-nâr ta l' ynfarn. Nsâra! Nystau afna niutu
fyd-dnub,—fl' enuejjed tad-dnub,—bla byzan u
bla trynid? *O Alla tini, jýk ma kontu ynt sa yssa
fmyltni, zmýn tuil kýku kýn li jýna fl' ynfern,*
Salm xxxix.

Afiseb ymmela býu yd-dmir tinak kollu tan-
mel sabýu tahrab yd-dnub, li hekda bosta Alla
joboñdu. Ma jkun u li bylli hua hek tajjeb u
hekda nal zmýn tuil jañmel, tybqa tydneb u
tybqa sejjer f' fajtek yl hazina.



Fuq li uýhed janmylha man nýs fizýna.

Dák li uýhed janmylha mal hazin hua bfiala
nytuýna nal kol deni. Hia bfiala fagra fyl
bahar li fuqha bosta u bosta nýs jmorru myt-
lufa. Yl mysthia, yl hemda, u yl byzan, li yl
hajja jzommu bla htia, jygu jonqsu u jyntylfu
b' kollou myn fhabba fyn-nýs fizýna li jyntaa-
mylha manhom. Ohme! kem bosta jynsâbu
yssa mkasbra f' enuejjed fizýna u mydymba, li
ma kýnu kýku qat narfuhom, jýk ma kynuu
namluha man nýs fizýna? kem bosta kýn kýku
kellhom u kýnu ukol jzommu mybñda seuva nal
fuejjeg koroh li huma namlu, jýk ma kynuu
maru mhassra myl esempju hazin ta ohrajn?
Kem bosta kýn hem li mysthia kellhom nal fuej-
jeg fizýna, li kýnet kýku tybqnylhom sa yllum,

unrepented of, he condemns him for ever to the flames of hell. Christians! can we then live in sin,—in habitual sin,—without fear and trembling? *O Lord, if thou hadst not borne with me, my soul ere this had dwelt in hell.* Ps. xxxix.

Examine whether you be extremely careful to avoid sin, which so much provokes the anger of God. Let not his goodness and forbearance be the motive of your sinning with more freedom.



On bad Company.

Wicked company is the source of every evil. It is the rock against which millions of souls have irreparably been wrecked. Simplicity, shame, and fear, the bulwarks of innocence, are all subverted by evil company. Alas! how many are now engaged in habits of sin, which they had never known, had it not been for the example of wicked companions. How many have had and would still retain a natural abhorrence of the blackest crimes, had they not been corrupted by the evil example of others! How many have had an inbred shame of vice, which would have

jÿk ma kellhomu qoddÿmhom yl namil hazin ta ohrajn, li yssa sâru ukol jysthu aktaru myl namil tajjeb eu myl hazin tanhom.

Hekda kÿnu yl fvejjeg darba man Santu Uystin: "Mort kont jÿna b' kollou, hua qâl, fi' namil yl hazin, u b' nama hekda kbir, li kont nysthi nydher anqas hazin myn ohrajn tas-snin tini; u aktaru hek meta kont nysmanhom jytnauqu f' dnubÿthom: meta ma kontu nkun nystan nydher hazin daqs dauka li kont namylha manhom, nfyttu kont nuri dnubÿt li ma kontu namylhom, sabÿu myn dauk ma kontu nystan nkun yumaqdar." K.2. Qrar c.3. Ja Alla tajjeb, yhlÿsni myn deni hekda ykrah: jkun li hajjytna tkun tajba man kolhad; jkun li ma ymmorruu mytujiin myn-nÿs mydymba.

Jahtÿg li afina *naharbu myn-nofs tal Babilonia*. Ger. v. Li ngibu yn-nâr geuva sydyrna, u naharbu li ma nynharquu; li noqondû fÿsshana ta mard li jyttÿhed, u li ma nÿhduhu, hia hâga li ma tÿstau tkun. Li uÿhed janmylha mal hazin, jystan jyutqebbeh man qyrd eu pesta qauvia; nahsbuha kif yrridu, jÿk ma naharbÿhÿu, jahtÿgylna, yrridu jeu ma yrridu, nÿhdÿha.

Ûarbel lilek yn-nyfsek, u anmylha f' râsek li tytbyned nandek myn dauk li juaqqnuk jystau fÿd-dnub, eu jzommuk byl klÿm tanhom fyl bâtal u hazin. Tanmylha qat man dauk li hajjythom janmluha muquma; yzda aktaru man

still continued, were it not stifled by the example of the wicked; and that to such a degree as to be oftentimes ashamed, not of vice, but of appearing virtuous.

Such was the once unhappy case of St. Augustine: "I went," says he, "headlong into vice, and with such blindness, that I was ashamed to be less wicked than those of my age; especially when I heard them glory in their sins: when I could not equal the most impious of my companions, I feigned sins, lest my innocence should render me the more contemptible."

L. 2. Confes. c. 3. Good God, deliver us from this damning evil: may our lives be inoffensive to every body; may we never be led away by sinful company.

We must fly from the midst of Babylon. Jer. v. To carry fire in our bosoms, and escape from being burnt; to live in the heat of a contagious distemper, and not be infected with it, is a thing morally impossible. Bad company may be justly compared to a raging pestilence; let us imagine what we will, if we avoid it not, it will certainly infect us.

Examine yourself, and resolve to avoid the company of those who would solicit you to sin, or entertain you with immodest and unprofitable discourses. Be not the companion of those who lead an undisciplined profligate life,

dauk li jniwq sevua u kif jmysshom, nalâwq
bosta nandu dâna w' janmel nal gid tinak.



Fuq yt-tahdit tajjeb, man nâs tajba.

“La turin qalbek yl kol bnâdem, yzda dâk li
taamel hallih jyntnaraf man-nâs yt-tajba, u li
nandhom *gevva fihom yl byzant' Alla*.” Tywbâh ta
Krystu. K. I. c. 8. L' esempju hia fâga li nandha
w' taamel uysq mar-ruh; yzda qat daqs meta
jygi muettaq *myt-tahdit*. Yl klâm u yt-tahdit
tajjeb huma bhal noqda nal namil yt-tajjeb;
jgibuna dauna li nobondu yd-dnub, li mynna
jytuarab yn-nuqqâs tal fehma, u yl nazz fyl fuej-
jeg tar-ruh: jgib li frott kif jmysshom janmlu
fina yl *virtu nysrania* kolha, u jbynaydna myl
fuejjeg tad-dynja: Nzommu ymmela fih.

Bhala Nsâra, jmyssna afina nkunu bhala bosta
mnajjar, bâwq daul nâtu lyd-dynja: l' ennejjel
tajbin tanna nandhom *jyddu* qoddâm yl bnyd-
min. Mat. v. U nystau afina nâtu wâhâda aktar
qauvia nal din yl fâga, daqs meta nanmluha
man-nâs yt-tajba u li jhobbu l' Alla? Ma huw
iva li yd-dynja, meta tarâna nanmluha mat-taj-
jeb, mal hâmed, mas-sâber, man wâi fad monti
l' Alla; meta yssibna marbuta man dauk li fisâb-
hom hua fys-sema, u yl byzaa t' Alla qâned

but rather of such as are regular and virtuous, as the welfare of your soul depends upon it.



On pious Conversation.

“Reveal not thy heart to every man, but treat of thine affairs with the *wise*, and him who *feareth God*.” Imit. Chr. lib. 1. cap. 8. Example has at all times a commanding influence over the soul; but never so effectually as when strengthened by *conversation*. *Pious conversation* is the *nursery* of virtue; it enables us to conceive a detestation of *sin*, to shake off *ignorance* and *sloth* in the way of devotion: it fertilises and brings the *Christian virtues* implanted in our hearts to maturity, and weans our affections from a distracting world: let us therefore embrace it.

As *Christians*, we should be like so many luminaries to enlighten the world: our good works ought to *shine* before men; Matt. v. and can we give a brighter testimony of these duties, than by frequenting the *company of pious persons*? Will not the world, when it beholds us conversing with the *chaste* and *humble*, with the *meek* and *patient*, with the *sober* and *religious*; when it finds us attached to the company of

qoddÿm najnejhom, ma huw, nnid jÿna, li hia
tnid li afna ukol afna nÿs tajba ?

Ja Alla, jÿna nâra seuva yu-uejn tini, u nâra
ruhi kem jÿna iva mÿassar, saÿansytra ymmur
man dauk ukol li manhom aktar nythassar, nat-
telfÿn tar-ruejha tini. O mlÿni byl trazja tinak,
bÿu ma ymmur qat ma nanmylha man fiad hlÿf
mat-tajjeb, sabÿu man dauk jÿna ukol nafiseb u
nytkellem noqnod fuqek; u hek fl'ard nystan
jÿna nybda dâk yl qnâd tajjeb, li qat tmÿm ma
jkollu fys-sema.

Qarbel lilek yn-nyfsek, u âra jÿk tanmylu ynt
yd-dmir tinak kollu bÿu ma tanmylhÿu hlÿf
mat-tajbin. Fyl klym u yt-tafidit tinak, âra li
klÿmek jkun seuva u bla htia, aamel li l' esem-
pju tajjeb tan-nÿs yt-tajba jybqa qoddÿm naj-
nejk, u bih ynti tymuÿi.



Fuq yl haqq, ev yl Gudizju.

Uara yl meut jygi yl haqq. Malli yr-ruhi thalli
yl gysem tmur qoddÿm yl haqq t'Alla, u hem
byl qylla kolha turi jkollha kol ma sâr fyl fajja.
O u' dyhra tal byzan tkun hia din! yssir tqar-
bila kbira fuq dâk kollu li tkun hia namlet myd-
dehen u byl fehma tanha: kif tkun myuquÿt ya-
sensi tanha, u yl kif tkun hia namlet dâk il kÿnet

those who have their thoughts fixed on heaven, and the fear of God before their eyes; will it not, I say, conclude that we also are virtuous?

O God, I am convinced of my weakness, and feel my nature so very corrupt, as to induce me to embrace that *company* which favours its inclinations, though to the prejudice of my soul. O grant me thy grace, to hold no *conversation* but with the *just*; that with them I may ever *think* and *speak* of thee; that on earth I may begin that happy *entertainment* which shall never cease in heaven.

Examine whether you take care to engage in other *company* but that of the *good*. In your *conversation*, let a modest behaviour accompany your words; imprint the *good example* of the *virtuous* deep in your mind, and strive to imitate them by a holy emulation.



On Judgment.

After death follows judgment. The soul no sooner departs from the body, but she is at that very instant arraigned before the tribunal of God, there to give a rigorous account of her past life. O how dreadful must this arraignment be! An examination is made into the

f' din yl hajja jmyssha tanmel: kif tkun naddýt yl qoddým yl naqal li nnatálha, kif hâdet ys-Saṭramenti, u kif hia uýgbet nas-sejḥât li kellha mys-sema. Oh! wí tkun tystan hia tnid?

Yl kburia tanha myn geuua, u yl fizunia tal qalb;—yl qzuzijýt tanha, li nal wí zmýn moḥbia baqnu fyd-dlâm;—yl klým fiazin tanha, u yl najn fiazina li bosta drâbi hia tant;—yl fialf tanha;—ys-sokor ykrah tanha;—yt-tqarbin sakri-letu tanha;—f' kelma uafida, yd-dnubýt tanha kolha ly mnoddia, li sâru eu qoddým kolḥad eu byl moḥbi;—kbâr eu ckejkun; talli kýn jmyssu jsir u ma saru, u talli kýn u ma kellu wí jkun;—myn-nuqqâs tad-dehen, tal qauua, eu myl faze;—kollu wí dik yn-nhâr naliha jkun fyd-dýher.

Jkun li hia tytlob? Ahme! yt-talb ma jynsa-mâu yzjed. Jkun li hia tarmi yd-dmun ta ly ndýma? Dauna yssa ma humýu yzjed f' uaqthom. Jkun li hia tytlob najnuna lyl fibýbha? Yssa tynsâb fost ly ndeuua. Tystan hia týqaf nal dâk li jynnâd jkun kontra tanha? Dân ma jystâu jkun; nalýu Alla li jâra kollu wí mḥallef jkun tanha. Tytbykka hia nal fnýna? Yz-zmýn nal dân nadda, u yssa ma baqâu hlýf yl fhaqq.

Qarbel lilek yn-nyfsek, u fyttu wí zomm mhejjia yl kontijýt tinak, la darba ma tâfu jýk ma jkolloku euuylla yllum bla fisýb *kont tâti tal bôdja tinak*. S. Luqa xvi. *Aamel fhaqq nalik yn-*

manner in which she has exercised her faculties of will, memory, and understanding: how she has employed her senses, and discharged the obligations of her state of life: how she has improved her talents, benefited from the sacraments, and answered to calls and inspirations of heaven. Alas! what plea can she make?

Her inward pride and malice of heart;—her impurities, which for a time lay concealed in the shades of darkness;—her detractions, and the scandal she has so often given;—her oaths;—her brutal drunkenness;—her sacrilegious communions;—in a word, all the sins of her life past, whether public or private;—little or great; of omission or commission;—through ignorance, frailty, or malice;—all are now laid open to her charge.

Does she pray? Alas! prayer comes too late. Does she break forth into penitential tears? They are now unseasonable. Has she recourse to the help of friends? She is in the midst of enemies. Can she deny the accusations? It is impossible; an allseeing God is her judge. Does she cry for mercy? The season is past. It is now the time for justice.

Examine yourself, and be careful to get your accounts in readiness, since you know not but that this very night you may unexpectedly be cited to the bar of divine justice, *to render an*

nyfsek yssa bylli koljum toqnod tafseh u myb-
nda trabbi nad-dnub, u haqq ynti tajjeb jkollok
uara hÿdi yl haajja. S. Luqa vi.



Fuq yl haaga tal helsÿn ev ys-salvażjoni tar-Ruf.

“Alla halaqna myn aġrna, yzda ma jatinÿu
ys-saltna tinu myn aġr ma naamlu yd-dmir
tanna naliha.” *S. Uystin.* Ruġfina huma tanna,
u nalhek hia haaga bys tanna li aġna nsalvau-
hom; uÿfed li nandu pruceß fyl qorti, jystan,
bylli janmel Avukât, jmyuqi yl kausa tinu.
Sultân jystan jmur rebbÿfi byl fiila tan-nÿs u tal
Generâli tinu; ma huq yzda hek fyl haaga tas-
salvażjoni. Qandna aġna yd-dynja, yl gysem,
u yd-dymonju u’ naqalbu; aġna yzda mhejjia
nal hahta?

U’ konna naidu fuq bnÿdem li jythabat, u
janmel dâk li jystan kollu nal uÿfed myl fibÿb
tinu, u nalih ma jfyttuq uqejn meta myn dâk
tyddependi haġtu u kol ma nandu? U ma hiu
nal hek haaga tal aageb li yl bnydmin huma yl
kol aktaruq hekda maamula? Kem bosta b’ filyt-
hom kolha ma janmluq hÿf jaġsbu nal din yd-
dynja belha, b’ deni kbir ta ruġfhom? Kem
bosta ma jfyttuq hÿf jâtu tost yl gsymhom,
b’ telfÿn nal dejjem tar-ruejġa tanhom? Kem

account of your stewardship. Luke xvi. Judge yourself now by a daily examination and detestation of sin, and you shall not be judged hereafter. Luke vi.



On the Affair of Salvation.

"God has created us without ourselves, but he will not save us unless by or own concurrence." St. Aug. Our souls are our own, and therefore it is our *own* business to save them : a person that has a suit at law may, by means of an *advocate*, carry his *cause*; a prince may become victorious by the *valour* of his *generals*; but this is not the case in the affair of salvation. We have the world, the flesh, and devils to *engage* with; but are we prepared for the conflict?

What should we think of the man, who being very active in soliciting a trifling matter for his friend, should at the same time let his own cause fail, upon the success whereof his *life* and *fortune* entirely depends? And yet is it not surprising that this should be the general case of mankind? How many *solicitously* provide for this foolish world, to the prejudice of their soul! How many *eagerly* indulge their carcasses to the eternal loss of their souls! How many spend their time in vain amusements, when they

bosta zmýnhom jnadduh fyl fruṇa u fyl hvejjeg ta wejn, meta huma kellhom zmýnhom jnadduh fyl hydma tas-salvażjoni tanhom, byt-*trýnid* u byl *byzan* kollu! Ojme! Jýk konna aṇna bys nýhdu robbru tat-tahbit li yl bydvi jythabat fyl hedma tar-raban tinu; yl bejjýn u yuṭ-ṭerrej fyl bejn u yuṭ-ṭyri tinu; yl bnýdem ta man duâr ys-sultân býṭ jybqa fyl qalb tas-sultân tinu; eu yr-ragel ta dâru býṭ jnaddi yl qoddým u jnaj-jew yl dâru: konna yl kol nkunu aṇna qaddisin.

Jýk kýnet ruḥ dannâta tystan myn gdid targaṇ tigi fyl ḥajja, u' ma kýnytuṭ hia taṇmel býṭ yssalva ruḥha? Kýnet hia tmur ttemtem mn' Alla yl nalýṭ tynsâb mḥabbta? eu, aktaruṭ, bys-sabar jythenna fyt-tahbit tanha, u yggibu tanlim jatiha nas-sebḥ u ṭlorja li nandha tygi? Kýnet tygri uara yl hvejjeg tad-dynja yl ḥazina, u ma tfytteṭ wejn dâk li mynnha nandu jnaddi nal dejjem fyd-dynja l' oḥra? Oh! le.

Ṭarbel lilek yn-nyfsek, u tkun yl ḥâga l' akbar tinak li yssalva yr-ruejḥa tinak: maḥluq ynt kont nal dâna bys: din hia l' *unum necessarium*, li mynṇajru ynti mytluf, u mytluf nal dejjem.



Fuq kem hua tqil li aṇna nsalvau.

Dâk li aṇna nsalvau ruýḥna ma hia ḥâga wejn ḥafifa. Din yl ḥâga narauha aktar sewa

should be employed in working out their salvation with *fear* and *trembling*! Alas! did we but take one quarter of that pains the *farmer* undergoes in cultivating his land; the *merchant* in the purchasing his commodities; the *courtier* to gain the favour of his prince; or the *gentleman* to support his family, we should all be saints.

Were a damned soul permitted to return to life again, what would it not undergo to save itself? Would it murmur at Providence, because it is afflicted? or, rather, would it not *resignedly* rejoice in its sufferings, and convert them into the instruments of its future glory? Would it think prayer tedious? Would it again follow the suggestions of a corrupt world, and neglect its eternity? Ah! No.

Examine yourself, and let it be your chief concern to *save* your soul: you were created for this end only: it is *unum necessarium*, without which you are lost, and lost for ever.



On the Difficulty of Salvation.

The saving our souls is no easy task. This ruth will mor evidently appeare, when we reflect

meta noqondu nafsbu u narau kem ma bosta endeuvva fizýna nandna afna naamluha. Kem bosta weuqýt fizýna u qauvia nandhom jytnad-deu! kem drauuyt qodma bosta jahtýgylhom jynqatnu qabel ma nystnu naqalnu yl genna! w' nassa kbira nandna afna nzommu fuq ys-sensi tanna! w' tygrib ma nandnýw afna mynnu nnaddun nas-salvazjoni tanna! ma jahtýguw dán wqonol l' aktar qauwi? finýna kbira?

Yd-dynja, yl gysem, u yd-dymonju jahtýgylhom jyngýbu taft. Yd-dynja taamel yl qauua tanha kolha býw tñabbina byt-turijýt tanha—býw tanlybna by theddidha,—býw tqarra q bina b'tanlimha,—u býw thassarna bl' esempju tanha. Yl gysem, nadu seuvva f' dârna, jaqbad mynnajr ma jehda fina u jgibna nam-weuqât u dnubýt tinu; yw-witân, nadu l' aktar kbir tal bnydmin, janmel dâk kollu li jystan býw jhabbylna u jgar-rafna fyl naks tinu. Kif nandna ymmela afna naqalbuhom? Huma dauv endeuvva li fihom ma nandna nafsbu wejn? Nystnu afna nafsbu li hia hâga ta wejn li wýfed jzommmhom myn taft? Nystnu afna nygu myn fuq byl qauua li nandna mynna nfusna? Le; u jynhtýg li afna nzommu ruýfina myn fuq, jyklile yr-ruejha tanna tmur fyn-nofs. Li afna ymmela ymmorru salvi ma hitw hâga ckejkna.

Ys-Salvatur tanna jnidylina li yl genna nandha tyttýhed b' qauua kbira. S. Mat. xi. Li yl býb

on the many and implacable enemies we are unavoidably to encounter. How many violent passions must be retrenched! How many inveterate habits must be overcome, before we can obtain heaven! How strict a watch must we keep over our senses! How many dangerous occasions must be avoided, in order to salvation! Does not this require indefatigable labour?—great grace?

The world, the flesh, and the devil, must be subdued. The world strives with all its might to allure us by promises,—to gain us by threats,—to seduce us by its maxims,—and to corrupt us by its example. The flesh, our domestic enemy, ceases not to attack us with its sensual charms; the devil, that watchful and declared enemy of mankind, exerts his utmost vigour to involve us in his own misery. How then shall we overcome them? Are these enemies to be disregarded? Can we think it an easy matter to conquer them? Can they be vanquished by our natural strength? No: and yet they must be subdued, otherwise we lose our souls. Salvation then is certainly a difficult business.

Our Saviour tells us that heaven is to be taken by main force. St. Matt. xi. That the gate that leads to bliss is narrow, and few find it. St. Matt. vii. He compared the kingdom of

li jÿhu nal hena hu dejjaq, u ftit jsibuh. S. Mat. vii. Uebbeh hua ys-saltna tas-smeuÿt yl ñagra prezjusa. S. Mat. xiii. Ma tystâu tabylñaqq tkun aktar prezjusa meta aña jañtÿgylna mbÿnu yl ñuejjeg l'ohra kolha bÿu nyutruha: yd-dmir taana kollu jañtÿglu jyntamel qabel ma nystau aña naqalnuha.

Ydhol fik yn-nyfsek, u stangeb byl bluha ta aktarÿ myl bnydmin, li jañsbu li jaqalnu yl genna mynñajr wejn ma jythabtu. Ma tystan ynti wejn taamel mynnek yn-nyfsek; yzda myl ñnÿna t'Alla *yl ñuejjeg kolha jystau jkunu*, S. Mat. xix. Ytlobha ymmela byl qalb u byl ñrâra kolha, u ma tybqâu ynti li ma taqlanhÿu.



Fuq kem nystau aña ymmorru salvi.

Hia ñâga l'aktar ta tabylñaq, li byl ñnÿna t'Alla nystau aña nkunu salvi. Krystu yn-nyfsu jystydinna: *ejjev aandi yntom yl kol li tahdmu u li yntom maobbia, u nserrehkom*. Mat. xi. Mbÿrka huma yl fogra tar-ruñ, nalÿu taahom hia ys-saltna tas-smeuÿt. S. Mat. v. Kÿn kÿku Krystu sejhylna nas-saltna tinu mqaddsa jÿk ma konnÿu qyndin aña fyt-trÿq bÿu nkunu salvi? Kÿn kÿku hua qalylna li yl fqir, yl hÿmed, yn-nadif, u yc-ckejen jydhol fys-sema, jÿk sema ma kÿnu hem bÿu jylqau? Le, Alla ma kÿn qat ñlaqna,

heaven to a *precious stone*. St. Matt. xiii. It is immensely precious indeed, since we must relinquish every thing to purchase it; we must strive with all our force before we can obtain it.

Examine yourself, and be amazed at the infatuation of the greatest part of mankind, who vainly expect to obtain heaven without taking pains. You can do nothing of yourself; but through the grace of God *all things are possible*. St. Matt. xix. Ask it then in fervent and humble prayer, and you will assuredly obtain it.



On the Possibility of being saved.

It is an infallible truth, *that through the grace of God we may all be saved*, Christ himself invites us: *Come unto me all you that labour and are burdened, and I will refresh you*. Matt. xi. *Blessed are the poor in spirit, for theirs is the kingdom of heaven*. St. Matt. v. Would Christ have thus called us to his glorious kingdom, were we not in a way of being saved? Would he have informed us, that the poor, the meek, the chaste and humble enter heaven, were there no heaven for their reception? No, God would never have created us, nor would Christ have redeemed us, were we not capable of salvation.

lanqas Krystu fdýna jýk ma kelnýuq ašna šila nas-salvazjoni.

Ma huw ynqas mylli uýhed jydni jýk jnid li Alla ma huw f' kollowuq sevu; yzda hia šága šazina uysq li kýn kýku halla hu lilna li nsalvau ruýhna, u li mynšajrha nandna ymmorn mytlufin nal dejjem, jýk ma kýnuq hua tana f' idejna yl mezzí býuq naqalnuha. Ys-salvazjoni hia šága tqila tabylšaq: hekda hu ukol li nandna ašna yd-dymonju u endeuvu oħra tal byzan flymkýn marbuta býuq janmlulna yd-deni; yzda b' dán kollu? Ma huw Alla aktar qauvi myd-dymonju? U nalkem ašna ma nystauw naqalbuh myl qauva li nandna mynna-nfusna, ma nandnýuq ašna myl šnýna tinu qauva býuq nybquu myn fuq? Ma jriduq hua jkun manna fyt-tahbit kollu? Ma jytanamnýuq hua fyt-tygrib kbir kollu tanna?

Ašna nandna qoddým najnejna yt-tbatijýt koroh u šorouq tad-dannati, li jmysshom jnebbhuna myl nazz tanna; nandna ašna yt-tuynid tal šajja ta dejjem, li jqauvilna qalbna fyt-tahbita. **III'** nystau ašna nywtýqu aktar?

Šarbel lilek yn-nyfsek, u qýnydha f' rásek li nandek taamel kollowuq býuq yssalva ruhek. Hua f' idejk li tmur salv; u hek jýk ynti tyntyleš, yl htia tkun tinak vašdek; u ftakar li aktar *ma lilek našta nal aktar nandek ynti taamel.* S. Luqa xii.

It is blasphemy to charge God with the least injustice; and yet it must be a great injustice to lay an injunction on us of saving our souls, under pain of damnation, and leave us destitute of the means to effect it. The way of salvation is difficult it is true: it is no less certain that we have the devil, and other implacable enemies, confederate against us; but what then? Is not God more powerful than the devil? And though we cannot defeat him by our natural strength, are we not enabled by his grace to obtain the victory? Does it not support us under the sharpest conflicts? Is it not our comfort in the most threatening dangers?

We have the dreadful torments of the damned set before us, to quicken our sloth; we have the promise of everlasting bliss, to encourage us in the combat. What then can we desire more?

Examine yourself, and resolve to do your utmost for the saving of your soul. It is in your power to be saved; therefore, if you should be lost, it will be entirely your own fault; and remember, *the more you have received, the more you have to answer for.* St. Luke. xii.

Fuq yl mezzi tas-salvazjoni.

Hia fâga kbira u tajba nalina li afna muel-din myll' ynsâra, meta narau li bycca kbira tal bnydmin hia mydfuna f' idolatria. Hia ukol fâga nalina kbira li konna afna mnaallmin myn tfulitna, li koljum nnatalna f' idejna b'yû nystnu nsalvau ruġfina.

III' naidu nandna afna mys-Sacramenti? Ma humyû huma bfala najnunyû nas-salvazjoni? Ma kynyû huma manmula nal fejqyn tal mard tar-ruejfyû taana fyd-demmm mqaddes ta Krystu li kollu jfejjaq?

Kem klým tajjeb u tuyddib nysymu afna! Kem kotba tajba nandna afna f' idejna, li juys-suna u jnidulna kif nandna afna nytuarrbu myn hÿdi yd-dynja qarryqa, u kif nandna nymuû nal fâjja ta dejjem! kem myn kmÿni konna mnaallmin afna kif nandna nytolbu b'yû naqalau yl genna! Kem esempi nandna b'yû jgibuna u jnyrtzuna nal fvejjeg tajba.

Qarbel ymmela lilek yn-nyfsek, u âra jÿk hal-lejtu jmorru fyl bâtal daun yl fvejjeg li lilek nnatau. Yndem li ynti ftit fyttuythom: u zommha b'fâga bosta kbira li Alla ma wefityku barra myn fhabba fihom. Min hu li jsib ruġu tajjeb fyl hena tinak hlyfek? Mahuû Alla.

On the Means of Salvation.

It is a great favour to be born of Christian parents, whilst so great a part of mankind lies buried in idolatry. It is a singular mercy to have been instructed in our youth, and to have had daily opportunities of saving our souls.

What shall we say of the *sacraments*? Are they not given us as helps to salvation? Are they not instituted for the cure of the disorders of our souls in the all healing blood of Christ?

How many comfortable exhortations do we hear! How many good books have we not at hand, to wean our affections from a deceitful world, and to fix them on eternity! How soon were we taught to pray as the means to obtain heaven! How many examples have we to excite us to virtues! Nay, even our respective states of life,—every sickness, or unfortunate calamity; nay, even our very passions, if rightly managed, serve as so many helps to salvation.

Examine yourself, whether you have abused these distinguishing favours. Repent of past neglects; and consider it as a singular mercy that God has not cast you off in revenge of them. Who is bettered for your happiness besides yourself? God is not.

Fuq yl nazla myd-dynja.

Jýna m' yniw ta din yd-dynja. S. Guân viii. *Jýna ma nytlobw nad-dynja.* S. Guân xvii. *Twaç nad-dynja.* Mat. xvii. *Yntom ta hýdi yd-dynja.* *Nnidylkom li nalhek tmutu nandkom fyd-dnubýt tankom.* S. Guân. viii. Dân yl klým hua ta Gesu Krystu, li bih hua jykkundanna dâk li hia taid yd-dynja. U ma huw dân byz-zejjed nal kol Nysrâni býw hua jytvarrab mynnha? Mahiw hia bhala nadu ta Krystu; u nystau afina li nys-sejhu nýs tinu nhobbu yl nadu tinu geuva qlubna?

Dâk li Krystu qâl nad-dynja, gý hua uettqu byl kif uera hua ruhu yn-nyfsu: nazel hua li jytwyled geuva maqjel f' nofs yl lejl: nal tlytin sena qanad taft ys-saqaf ta mastrudawwa. Meta deher fyl publiku, ma kýnw jmur hlýf nand yl Lhud foqra u msejkna. Hatar bhala diwupli tinu nýs bla nerf u bla kburia, u fl' ahhar mýt meuta tan-nýs l' aktar hzýna. Ma nallymnýw hu dikylfin b' dikyt-turia li nynnazlu nandna afina myd-dynja? Ma hallýw hua fyl gemb dâk kollu li satan kýn j'audi mynnha? Noqondu ymmela nharsu lejn dâna yl mudel tanna. Afina afina Nsâra, u nalhek aktar afina jmyssna ymmorru vara l' esempju tinu, seuva seuva bhalma yl bcejjeç ta gysymna jmorru vara dâk li taid yr-râs.

On a Separation from the World.

I am not of this world. John viii. *I pray not for the world.* John xvii. *Woe be to the world.* Matt. xvii. *You are of this world. I said therefore you shall die in your sins.* John viii. These are the words of Jesus Christ, wherein he repeatedly condemns the maxims of the world. And is not this a sufficient motive for any Christian to separate himself from it? Is it not an enemy to Christ; and can we, who pretend to be his followers, cherish his enemy within our breasts?

What Christ has said in regard to the world, he has confirmed by his own example: he chose to be born in a miserable stable at midnight: he led an obscure and private life under a carpenter's roof for the space of thirty years. When he appeared in public, he modestly frequented the company of the poor and inferior Jews. He chose mean and ignorant persons for his disciples, and suffered the death of the most criminal malefactors. Has not Christ then taught us by his example to separate ourselves from the world? Was he not wholly estranged from its pleasures and its indulging ease? Let us therefore imitate our model. We are Christians, and for this reason as much obliged to follow

Kem bosta nÿs tajba u qaddisin halleu yd-dynja bÿw jymitau yl Sidna Gesu! Nanmlu aÿna kif namlu huma? Nybzan li le. Yzda aÿna jaÿtÿgylna, jÿk mahuw ÿhor, nÿhallu yd-dynja uara dharna f' qclubna, ynklyle ma jkollna lebda sehem mal qaddisin t' Alla.

Qarblu lilkom nfuskom, u morru aidu: uÿyn hu? nandi jÿna nkun hek yblah li nytlef rufi nal ÿuejjeg ta hÿdi yd-dynja? Oh! Jÿk jygri li jÿna nytlef rufi, u' jaid nalia jÿk nkun rbaÿt yd-dynja kolha? III' hedu, u' mystrÿÿ tystan hia yggibli dynja hekda ÿazina u hekda qar-rÿqa? Hudni ja Alla tini barra myd-dynja, eu aktarw, hu yd-dynja mynni; O aamel li ymmut jÿna nystan naliha sabÿw fik ÿajja jÿna jkolli.



Fuq yt-tawlÿn nal yndÿma.

“Alla, li yl maÿfra uÿned lyl dauk li jyndmu myn dnubÿthom, ma uÿned qat ndÿma seuua lyl dauk li jtauluha.” S. Tirtor. Uafida myl aktar ÿzunijÿt kbâr tauw-uÿitân, u nasba li janmel biha l' akbar deni bÿw jzommylna ruÿÿna taÿt idejh, hia li ngebbdu myn zmÿn nal zmÿn l' yndÿma tanna; saÿansytra yz-zmÿn kollu jkun nadda. Hua nÿlt fost l' oÿrajn kolha l' aktar li janmel deni, nalÿw hua f' hâga l' aktar kbira;

his example, as it is natural for the members to follow their head.

How many glorious saints have voluntarily forsaken the world, in imitation of our Lord!

Do we imitate the saints? I fear we do not. But we must at least resolve to renounce the world in heart and affection, otherwise we shall have no share in the glory of the saints.

Examine yourself, and conclude with these reflections: what, shall I be so mad as to damn my soul for the short pleasures of this life? Ah! should I be so unfortunate as to lose my soul, what will it avail me to have gained the whole world? What solid repose can a vain, wicked, and deceitful world afford me? Take me, O my God, out of the world, or rather, take the world from me; O let me die to it, that I may live only to thee.



On the Delay of Repentance.

“God, who has promised pardon to those who repent, has never promised true repentance to those who defer it.” St. Greg. One of the most crafty artifices of the devil, one of the most dangerous snares he lays to entrap and keep our unhappy souls in his possession, is the deferring our repentance from time to time, till all time be past. It is an error, of all others

hua qylt fost l' ohrajn l' aktar hazin, nalýu hua jygi ma huu myn-nuqqâs tal fehma, mylli yl hâga yssir f' daqqa, eu ma narauhýu, yzda sevuva myl hazen tanna nfusna.

Kýku týhu yn-nâr dêr ta uí had, u habib tiuu jydhol byl gyri jaidlu bih qabel ma yd-dâr tybda tyfteraq sevuva, ma kýnytu tkun hâga l' aktar belha kýku hua qâl: "Ma hemu nagla, halli sa yn-nâr jylhaq ys-saqaf mbanad gibu l' ylma." Uejn anqas myn dân ma juri yl mydneb li jtauval; rufu hia mahruqa b'avejjed qodma tad-dnub; qýnda yssir rmýd myu-uquqýt mnauga tanha, li jaharqu aktar myn-nâr; hua hu muydeb býu jyndem; yzda hua jaid, "ma nystâu nal yssa;" halli yn-nâr l'euvel jynzel u jasal nal qýn tar-ruejha tini, u dikylhin jýna nahseb fih." O ruf msejkna! Hia hi hâga kbira li ynt targan lejn Alla mynnek offis? Hia hâga ma hiu sevuva li mehlu tkun ynti myr-rbit tal hrarât tinak yl fizýna, myl jasar tau-uítân, u myt-tygrif ta l' ynfern?

Ymma ynt trid tyndem yl qoddým: kif tâf li nandek ynti tni u sa qada? uysq ynqas li nandek tyndem yl qoddým. Huma f' idejk yzmýn u yl uaqt? Ma jystâu jkun li nandek tkun hek kburi sahansytra tahseb dân. Yd-dannâti fl' ynfern kýnu qálu li jridu yl qoddým jyndmu; yzda baqnu m qarqin. Kif ynti tâf li dâk li gara lilhom ma nandutu jygril lilek ukol?

the most pernicious, because in a matter of the highest concern; it is an error, of all others the most impious, as it arises, not from ignorance, surprise, or inadvertency, but from absolute malice.

Should a man's house take fire, and a friend run in to give him notice thereof before the spreading flames had laid hold of the main timber, would it not be an argument of the greatest folly in him to reply, "*Be not in haste*, let it burn on till the fire has reached the foundation, and then bring the engines." Yet such is the very case of the delaying sinner; his soul is inflamed with a long habit of sin; it is consuming with lawless passions, more raging than fire; he is advised to repent; he replies, "he cannot at present; let the fire first sink," says he, "into the bottom of my soul, and then I will think on it." Unhappy soul! is it an uneasy thing to return to thy offended God? Is it irksome to be delivered from the fetters of thy passions, from the slavery of the devil, and from the precipice of hell?

But thou wilt repent hereafter: how dost thou know thou wilt live till to-morrow, much less that thou wilt repent hereafter? Are the times and moments at thy disposal? Thou canst not be so presumptuous as to think so. The damned in hell said they would repent hereafter; but

Lebda fâga ma hi hekda kerha qoddým Alla
daqs yl qalb ýbsa.

Afseb fuqek yn-nyfsek u âra Alla wj jnidlek:
*La tybqâw bla ma yddur lein Alla, u la thalliw
yl fâga yttul myn jum nal ýhor.* Ecel. v. Ftakar
li yl Nysrâni ma nanduw qada: Fytteu li yt-
taulýn yblah tad-dannâti fl' ynfern jnebbhek u
fisa jgibek býu seuua ynti tyndem.



Fuq li nandna nýqfu nat-tygrib.

Nynsabu afna mgarbin? Nandna nytuarbu:
ma jkunuw jygifýri li afna ta qalb zâira, eu li afna
bla fila, li naharbu meta jygi fuqna yt-tygrib,
yzda aktaruw juri li afna byl fila u li qalbna
qauuia. Yl Patriarka Guseppi kýn râgel ta
qalb kbira ta tabylhaq, nalýuw fila hua kellu
li jahrab. Gen. xxxix. Afna afna mgarbin?
noqondu nytolbu: *Ytolbu, sabýu ma tydhluw
fyt-tygrib.* S. Luqa. Hek jaidylna Sidna Gesu:
Kol najnuna nandha tygi mn' Alla, u din nandha
bys tynqalan byt talb. Afna afna mgarbin?
Jýk yt-talb ma huw byzzejjed, nyssarau: San
Paul talab aktar myn darba, yzda yt-talb tinu
ma kýnuw mysmun; jynhtýg li kellu jyssâra.
Kor. xii. Yssarajna afna bhala Nsâra? Nalýu
nandna afna nybznu, meta Alla jynsâb man
duârna býu janmlynna yl qalb, u nandu hua
kuruna nar-râsna?

they were deceived. How dost thou know but their lot may be thine also? Nothing provokes God more than an impenitent heart.

Examine yourself, and reflect on advice; *Do not slacken to be converted to the Lord, nor put it off from day to day.* Eccl. v. Remember a Christian has no to-morrow: let the wretched delay of the damned in hell awaken you to a speedy and effectual repentance.



On resisting Temptation.

Are we tempted? we must fly: it is no mark of cowardice to run away upon these occasions, but rather a test of bravery and courage. The patriarch Joseph was truly brave, because he had the courage to run away. Gen. xxxix. Are we tempted? let us pray: *Pray, lest ye enter into temptation.* St. Luke xxiii. It is the advice of our Saviour. All succour must come from God, and it is to be obtained only by prayer. Are we tempted? If prayer will not do, let us fight: St. Paul prayed repeatedly, but his request was not granted;—it was necessary he should fight. 2. Cor. xii. Have we fought like Christians? What reason have we to fear, when God stands by to encourage us, and holds a crown over our heads?

Jkunu ymmela daun yl fvejjeg li nedna l' armi taana. **Wyn hu!** Nandi ymmur jýna nytlef yl hnýna mn' Alla mhabba fyd-dnub, u tahtu jýna noqnod maqdub mini? Nandi ymmur jýnæ mytluf nal dejjem nal hâga ckejkna u ta wejn, nal hsyb hazin, eu weuqa li ma hiw wýrqa? **Wyn hu!** Jkun hua li jýna, duda ta l' ard, ymmur nqum kontra Alla hanin? Nandi jýna b' qalb gýfja nanmel taht saqajja yd-demmm ta Gesu, li b' qalb hekda tajba werrred hua, u yl býb fetafli tal genna? Le; jkun li yl nadu yl hazin tal hnjdmin jrid jehodni myn kollymkýn, jýna aktarw yrrid ymmut, eu nysman myn dâk li hua jaid.

Jahtýgylna afina ukol nyssarau man kol tygrib, li jydhrylna li hu ckejken, nalýw jýk ma ngibuw ruýfina tajjeb fyl fvejjeg yc-ckejkni ma nku-nuw nystau naqalbu meta jygu fuqna yl kbâr.

Narbel lilek yn-nyfsek, u bhal ma hua nal qalbek yr-rebhýn ta ruhek, yftah najnejk ynti tajjeb li týqaf seewa nal kol tygrib kbir eu zqir, u ahseb bla ma tehda fuqek yn-nyfsek, u fuq fejn yllum tynsâb yr-ruejha tinak. Ahrab kol tygrif nad-dnub. F' waqt yt-tygrib, hu ahseb u annel wi hâga tajba, sabýw yl nadu, meta jâra ruhu maqbud bl' armi tiu yn-nyfsu ma jersaq yzjed qat býw janmyllek yd-deni.

Let these reflections then be our weapons. What! shall I forfeit the grace of God by sin, and make myself the object of his just indignation? Shall I damn myself eternally for the wretched pleasure of a wicked thought or an unchaste desire? What! shall I, vile worm, basely rebel against a merciful God? Shall I barbarously trample on the blood of Jesus, which he hath so freely shed for my salvation? No: let the malicious enemy of mankind attack me on all sides, I will rather die than yield to his suggestions.

We must also struggle against small temptations. We must vigorously defend ourselves against them, if we mean to conquer in greater trials. It may be as great an advantage to overthrow these little detached parties as the main body of our enemies, because they are far more numerous.

Examine yourself, and as you value the salvation of your soul, be careful in opposing all temptations, great or small; and by frequent examination take a particular review of the state of your soul. Shun all occasions of sin. In time of temptation, apply yourself to some virtuous exercise, that the enemy, perceiving himself vanquished by his own arms, may never attempt to insult you more.

Fuq ly mhabba t'Alla.

Bandna aħna nħobbu l'Alla fuq kollou: nħob-
buh nandna aktar myn nŷsna, myn fibŷbna, myn
ta maduarna, myl ʔana, aktar ukol mynna nfus-
na. *Min jystan jaazylni, jaid San Paul, myl
mħabba t'Alla? Janzylni avylla yl hrŷb, yt-tah-
bit, ev yl gun; yd-dvejjaq, yl persekuzjoni, ev
ys-sejf? La yl ħajja, lanqas yl mevt; lebda ħāga
ma yccekken tystan ly mħabba li jġna nandi nal
Krystu.* Rum. viii. Nystau naidu li aħna hek?
Nystau naiduh meta ukol yt-tygrib l' ynqas
qauvi tad-dymonju, meta yt-tymjil ħazin tal gy-
sem, u yl pjaciri qarrŷqa ta dynja mħarba, jyr-
bħu lyl qlubna, u lyl daua huma b' kollou
jaazlu myn ly mħabba t'Alla?

Mynqajr ly mħabba t'Alla, dāk li aħna nanmlu
ma fihw ħajja. Nemmnu aħna f' Gesù Krystu?
Nainu b' idejna mymlia lyl foqra? Tatina qalbna
sa li nyuteħtu fyn-nār? S. Paul, I Kur. xiii.
jaidylna, li mynqajr ly mħabba t'Alla dān kollu
ma jaamel aalina wejn. Nnaddu yl ħajja taana
kif jmyssna? Nātu ruŷħna nytolbu, ev nnakksu
gysymna byl penitenza? B' dān ukol *ma aħna
wejn mynqajr ly mħabba t'Alla.*

Ymmorru ymmela nħobbuh b' qalbna kolha.
Lebda ħāga ma tynsāb tqila nal dāk li jħobb
tabylħaq. Yl qaddisin sābu dān ta tabylħaq,

On the Love of God.

We must love God above all things: we must love him more than our parents, friends, company, riches, pleasures, nay or even our very selves. *Who shall separate me*, says St. Paul, *from the love of God? Shall tribulation, distress, or famine; shall danger, persecution, or the sword? neither life nor death; nothing shall diminish the love I bear to Jesus Christ.* Rom. viii. Are we in this resolute disposition? Can we say it, when even the weakest temptations of the devil, the basest suggestions of the flesh, and the false pleasures of a vain world, gain upon our hearts, and wholly *separate* them from the love of God?

Without the love of God, our works are dead. Do we believe in Jesus Christ? Do we plentifully relieve the poor? Have we the courage to deliver our bodies up to the flames? St. Paul, 1 Cor. xiii. assures us, that without the love of God all this will avail us nothing. Are we regular in our lives? Do we pray, or undertake volutary mortifications? *We are still nothing without the love of God.*

Let us therefore love him with our whole hearts. Nothing is hard to him that truly loves: the saints found this true by experience. Though their torments were in themselves cruel, love

meta garbuh huma nfushom. Nalkem yl mofiqryn sabuh fihom bosta qalil, ly mñhabba ganlytu jydher bhala uard nalihom.

Oqnod aħseb ftit, jýk ly mñhabba t'Alla hiw myn fuq yl ħsybijýt tinak kolha; ára jýk dán jmyuquiy yl namil tinak ta kol jum; ytlob nal din yl ħága fyt-talb tinak l'aktar qauui, u nid bla ma tehda byl fomm tal Knisja: *Ejja, ja Ruħ yl qdusia, ymlġanna qlubna, u geuwa fihom yuqnel yn-nár ta ly mñhabba tinak.*



Fuq ly mñhabba tal bnydmin bhálna.

Ma nystau aħna qat nħobbu l'Alla, mynqajr ma nħobbu yl bnydmin bhálna. *Dák li jaid li jħobb l'Alla, u jobqpd yl huh, jkun ryddýb.* I Guân. iv. Sidna ly mbýrek nal ebda ħága ma janmel hekda qauui daqs nal ly mñhabba ta uýħed man l'ýħor. *Myn dán yd-dynja tanrafkom b' dyuquipli tini, jýk yntom thobbu uýħed l' ýħor.* Guân. xiii.

Yl bnýdem hua yl ħága maħluqa l'aktar kbira, uqbyha ta Alla yn-nyfsu, maħluq nal hena, u býu jkanta u jfahħar yl *dák* li namlu, man l'Angli tas-sema; u ma nandnýt aħna nħobbuh? Kýn hua myfdi byd-demmm mqaddes ta Krystu, u hua ħuna; u ma nandnýt aħna nħobbuh? Ah! ymmela jkun li aħna nħobbu yl *qajrna bhálna nfusna.* Mat .xxi.

changed them into roses;—though their hair-shirts were mortifying, love sweetened them into pleasures.

Examine whether the love of God predominates over your thoughts: see if it be the rule of your daily actions; implore this grace in your most fervent prayers, saying often, in the language of the Church, *Come, Holy Ghost, replenish our hearts, and kindle within them the fire of thy love.*



On the Love of our Neighbour.

We can never love God without loving our neighbour. *He that says he loves God, and hates his brother, is a liar.* I John iv. Our blessed Saviour never urged any precept more upon us, than that of fraternal charity: *By this, the world shall know you to be my disciples, if you love one another.* John xiii.

Our neighbour is the noblest work of the creation, a lively image of God himself, created to be happy, and to sing forth the praises of his Maker, with the angels in heaven; and shall we not love him? He has been redeemed by the blood of Christ, is our brother, and shall we not love him? Ah! let us then *love our neighbour as ourselves.* Matt. xxii.

Kem ftiit yzda f'din yd-dynja mgarba jysymau u janmlu kif jmysshom din yl hâga! Kem bosta mbanad, by qlubhom mymlia b'kol hâzen, jaqbdu jythaddtu u jaidu kol deni fuq ohrajn, u b'najn kÿfra jdurulu, jÿk jystau, nal hvejgu, u nal dâk li hua tinu! bosta, li jaaddu b'nÿs aktar tajba, nandhom ukol jahsbu li jonqsu myl ly mhabba, meta janmlu yn-nuqqasijÿt ta najrhom yl hâga li fuqha l'aktar jytkeellmu f'uaqt yl mejda u f'uaqt yt-tahdit tanhom.

Ahseb ynt yssa jÿk thobbuÿ seua yl kolhad, jÿk tahmylÿ yn-nuqqasijÿt ta kol uÿfied bhal huk bys-sabar, l'aktar meta tâf li ynti nandek mynnhom ukol wejn anqas mynnu. La toqnoduÿ b'najnejk kolha myftuha nalih, nalÿuÿ min jÿhu jraqqaq zejzed man najru ma jystauÿ jkun li jhobbu. Jkun li yt-tanlima: *Aamel bhal ma trid jytnamel minak*, Luqa vi. tydhol seua geua mohhok, u tmyuÿuÿik yt-trÿq kolha tal hajja tinak.



Fuq kem jynhtÿg li ahna nytolbu.

Bhal ma tystauÿ yl genna tyrtebañ mynajar yl hnÿna t'Alla, hek ma hemuÿ mod ahjar li bih nystnu ahna naqalau din yl hnÿna daqs byt-talb seua u tal qalb: *Ytlob, u lilek jytnata*. Luqa xi. Jahtÿg li ahna nytolbu: O kem hâga tajba

Alas! how few in this dissipated world religiously comply with this pressing duty! What number, on the contrary, bearing malice in their hearts, murder their neighbours' character by detraction, and through avarice commit violence on his goods and possessions! Many, even of the better sort, have reason to apprehend a want of charity, when they make the failings of their neighbour the subject of their table-talk and ordinary conversation.

Examine whether you be in charity with every neighbour. Bear with his foibles, since you are perhaps subject to many imperfections. Be not censorious; for rash judgment betrays an uncharitable heart. Let the maxim, *Do as you would be done by*, Luke vii. be the object of your thoughts, and your rule of life.



On the Necessity of Prayer.

As there is no heaven without the grace of God, so there is no surer means of obtaining this grace, than by hearty and humble prayer: *Ask and it shall be given to you.* Luke xi. Pray we must: O happy necessity! which forces us

tynñtýg! li ygganál li aña nystqarru li nyd-
dypendú mn' Alla, u yggibna sevuá li bl' umiltà
sevuá nanmlu dák li jmyssna nanmlu. Aña
mynna nfusna nynsábu mygjubin aad-dnub;
mdaurin nynsábu myn kollymkýn b' endeuvuá
l' aktar kbâr: yd-dynja, yl gysem, u yuq-urítân,
li kolhom flymkýn marbuta jynsábu nat-telfýn
tanna: III' nandna ymmela aña nanmlu? Na-
harbu; yzda fejn? Ñand Alla,—merfunin fuq yl
guýnafi tat-talb.

Yl ñajja ta sidna Gesu kýnet kolha mymlia
byt-talb. Uara yuq-urqol tan-nhâr kollu nal
gid tar-ruýñ, *yl lýli kýn ñnaddi fyt-talb*. Luqa vi.
Bñal ma f'ñajtu dejjem kýn jytlob, hek fl' aħħar
ruhu ħarget byt-talb, urhin talab ukol nal en-
devuá tinu: *Ja myssýr, aħfrylhom*. Luq. xxiii.
Ñalýuq talab hua hek, bla ma heda? Talab hua
nalih? Le; yzda býuq jurina kem jynñtýg li
aña nytolbu.

Atina ynt ymmela, ja Mulej, li nystau aña
jkollna li byr-ruñ nytolbu myn ruñ yl qdusia.
Yl ñuejjeg li koljum aña nañtýgu juruna kem
jmyssna aña nytolbu. Dán aña nzommuh bñal
ñága li tysua uysq, mñollia myn myssýr ñanin
l' ulýdu; yrridu aña nnozzu u nzommu dán yr-
rahan mqaddes tal mñabba tinak sa l' aħħar tal
ñajja tanna; nalýuq meta aña ma naiquuq yzjed
bys, nhallu li nytolbu.

Ara yssa jýk yntinq býzel kif jmyssek nal din

to acknowledge our dependance on God, and puts us in the method of practising true humility. We have a natural propensity to sin; we are beset on every side with formidable enemies; the world, the flesh and the devil, with united force, conspire our ruin: what then must we do? Fly: but whither? To God,—borne on the wings of prayer.

Our Saviour's life was an uninterrupted course of prayer: After labouring the whole day in the conversion of souls, *he spent the night in prayer*, Luke vi. As he lived in the exercise of prayer, so he gave up his soul in praying even for his enemies: *Father, forgive them*. Luke xxiii. Why prayed he thus without intermission? Was it for himself? No; but to convince us of the necessity of prayer.

Grant, O sweetest Saviour, that we may receive the divine spirit of prayer with gratitude. Our daily wants convince us of its necessity. We embrace it as a legacy bequeathed us by a most tender parent: we will cherish and preserve this sacred pledge of thy love to the end of our days; for it is only when we cease to live, that we should cease to pray.

Examine whether you be diligent in this holy exercise, and pray that you may vanquish the enemies of your souls. Pray that you be no more slaves to pride, covetousness, drunk-

yl hâga, u ytlob li tmur tystan ynt taqleb l' en-
deuua tar-ruejha tinak. Ytlob li ma tybqâu
ynti rsir tas-supervia, tauq-uehha, tas-sokor,
tad-dan, eu tal qzyzijât tal gysem. Ytlob sabÿu
tystan yzzomm ynt ruhek mafilul myt-tahsir tad-
dynja. F' kelma uahda: *Ytlob dejjem*. Luqa xviii.



Fuq yt-talb ta fyl qodu.

Yt-talb ta fyl qodu hia hâga li nandha tynt-
namel, u l' aktar li tynhâtÿg nal Nysrâni. Yl
Mulej hu Alla tanna, nandna aha nkunu dej-
jem man dvâru: hua hu l' ahjar tmÿm tanna, u
nalhek nandu hua jkun l' euvel uÿhed dejjem fyl
hsybijât tanna. *Yl bnÿdem tal naqal nandu
fyl qodu kmÿni jyftak qalbu m' Alla, li namlu.*
Eccl. xxxix. Naamlu aha hek? Oh! Nsâra
la thalluq yl Pazâni jaamlu ahjar mynkom, li
fyl qodu jysbhu qima jâtu lyl iduli tanhom.

Man kol waqt ta hajjyt na narau aha hvejjeg
godda myn nand Alla hanin; u nkunu naamlu
aha yz-zejjed jÿk nyzzu lili hajr? Bosta marra
jorqdu b' sahhythom kolha, u ma qamuq yzjed.
Meut f' daqqa ukol, u jystaq jkun meut ta dej-
jem, setnet fuqna tygi myn zmÿn tuil, jÿk ma
konnÿu aha mharsa byl hnÿna myn fuq: ma
nandnÿu ymmela aha myn qodu nybdeu byl
qalb kolha nyzzu hajr l' Alla nal hnynÿt tinu

eness, swearing, or brutal impurities. Pray, in order that you may disengage yourselves from a corrupt world. In a word, *Pray always*. Luke xviii.



On Morning-Prayer.

Morning-Prayer is one of the most essential duties of a Christian. God is our Lord, and therefore we must serve him: he is our last end, and therefore he ought to be the first object of our thoughts. *The wise man shall in the morning early give his heart to God, who made him.* Eccl. xxxix. Is this our practice? Ah! Christians, be not excelled by pagans, who pay an early homage to their idols.

Each moment of our lives affords us fresh instances of divine blessings; and can we be too forward in returning thanks for them? Many have gone to sleep in perfect health, and never waked more. A death equally sudden, and perhaps an eternal one too, might have been long since our unhappy lot, had we not been preserved by a providential mercy: and shall not an humble thanksgiving for so signal a mercy occupy the first thoughts of our awakened hearts?

hekda kbâr? Jÿk nandna mñhabba sevuva nal Alla, eu ñsÿb kif jmyssna tanna nñusna, l' euvel ñâga li nandna nanmlu fyl ñodu nandha tkun li noqondu nafsibu fih.

Ymmorru nafsibu fuq yt-tygrib ykrah nad-dnub, li fih bla hedu aña nynsâbu, fuq l' endeuvva li mdaurin nandna manna, fuq yt-tñabrik tad-dynja li koljum joktor geuva rjusna, dikylhin jañtÿg li aña nystqarru kem lilna jynñtÿg yttalb ta fyl ñodu: *fyl ñodu, ja Mulej, ynti tysman yl lehen tini*. Sal. v. Iva, ja Alla tini, yrrid jÿna nâti tabylñaq l' euvel ñsybjÿt tini lilek, sabÿu yl jum nystan jÿna mñaddi fys-servizju mqaddes tinak.

Hâres yssa havu, jÿk din yl ñâga ynti ynti taamylha kif jmyssek, jÿk tñobbu taamel l'attijÿt tal mñhabba, tat-tâma, tal yndÿma nal htijÿt tinak ly mñoddia. Anmel offerta tinak yn-nyfsek, u ta dâk kollu li nandu jsir mynnek man tul yn-nhâr, fyl ñodu koljum tal ñajja tinak, u hekda ukol nandek ynti taamel fyl nanyia. Yfli kol lejla yl kuncenzja tinak, u nal lebda ñâga ma nandek ynti tñalliha. Temm kol jum bñalli kÿku hu l' añhar jum ta ñajtek.

Had we a true love for God, or serious concern for ourselves, our first morning thoughts would always be directed to him.

Let us but consider the dangerous occasions of sin to which we are daily exposed, the violent temptations wherewith we are beset, the business of the world which almost engrosses our thoughts, and we shall be forced to acknowledge the absolute necessity of morning prayer: *In the morning, Lord, thou shalt hear my voice.* Ps. v. Yes, O my God, I will consecrate my first thoughts to thee, that I may be enabled to spend the day in thy service.

Examine whether you be faithful in the performance of this indispensable duty, by making frequent acts of adoration,—love,—thanksgiving,—sorrow and detestation for past offences. Make an offering of yourself, and of all the actions of the day, every morning of your life, and let a like devotion be your exercise in the evening. Examine your conscience every night, and on no pretence omit this duty. Finish each day as if it were the last of your life.

Talba.

O Alla tini, jýna iva *nemmen* fik, uettaq fia yt-tuymmin tini. Kattar ja Mulej yt-tuemmin tini. Ja Mulej jýna *nemmen*, najnuna atini fyn-nuq-qâs tat-tuemmin tini. Fik, O Mulej, hia qýnda yt-tâma tini kolha; O la thalliŋ li nkun qat mhabbel.

Jýna nadurâk bhal leuvel bydu tini. Lejk jýna nhâres bhal l'ahhar tmým tini. Lilek jýna nyzzi hajr-bhala benefattur tini. Man duârek jýna ndur bhala Sultân tini. Kun ynt, ja Mulej, li tÿqaf aalia, u zommni li ma naqâŋ fyd-dnub. Jkollok, ja Sidi, mynni hnýna bhala mydneb. O jkun li jýna aktarŋ ymmut myt darba eu nyt-býned mynnek. O meta nandu jkun li yd-dnub ma jnaddiŋ yzjed yl qoddým?

Lilek yrrid nykkunsara yl hsybijýt, yl klým, yl namil, u yt-tbatijýt kolha tini; sabýŋ myllum yl qoddým nystan jýna nahseb fik, nytkellem mynnek, dâk kollu li jýna nanmel naamlu nal akbar gýh tinak, u mbâti ukol jýk jkun jynhtýg.

Nytolbok li daul tatini fyl fehma ta mohbi, atini, ja Mulej, yd-daul fyl najnejn tini, sabýŋ ma norqod qat rqâd tal meut. Yd-dnubýt taz-zuzia tini, yn-nuqqâs tal fehma la tyftakar-homŋ, ja Mulej. Myd-dnubýt yl mohbia tini naddafni, O Mulej; u myd-dnubýt ta ohrajn

A prayer.

O my God, I *believe* in thee, do thou strengthen my faith. Lord, increase my faith. Lord, I believe, help thou mine unbelief. In thee, O Lord, is all my hope; O let me never be confounded.

I *adore* thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor. I call upon thee as my sovereign Protector. Lord, be thou my keeper, and keep me from sin. Lord be merciful to me a sinner. O let me rather die a thousand deaths than offend thee. O when shall sin have an end?

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

I beg of thee to enlighten my understanding, O Lord enlighten mine eyes, that I may never sleep in death. The sins of my youth and my ignorances remember not, O Lord. From my secret sins cleanse me, O Lord; and for the sins of others spare thy servant. Lord, save me, or I perish. Lord, make haste to help me. Say to my soul, I am thy salvation. Turn away

zomm bnid ys-serv tinak. Yhlynsni, ja Mulej, ynklyle jýna nyntylef. Fisa ja Mulej, ýqaf mini. Qid lyr-ruejha tini, jýna haun nal hylsýn tinak. Davvarli uycci yn-naña l' ohra, sabýu ma nfiarysu yzjed lejn yl fruna. Yl qalb tini ymla by mfiabba kbira nas-sevva tinak, b' myb-nda nal dnubýti, by mfiabba ta najri, b' najn fiazina lejn yl fuejjeg tad-dynja. Atini li nysmaa dejjem myn min hu *akbar* mynni, li nkun tajjeb man min hu *anqas* mynni, li ma *nonqosu* man yl fibýb tini, u li *deni ma nyutyquqy lyl adevva tini*.

Atini najnuna kontra yd-dnub taz-zyna, taq-uehha, tal korla, u tal nazz. Anmel li l'ykel u yuq-uoqorb tini jkun *byl qis*, li *býzel nkun* fyuq-uoqol tini, u li tkun kelmti sfiha nal dák li naid. Ganal li yl kuncenzja tini tkun sevva u sáfja, yt-turia tini *byl qima*, tafiditi byl gýb, u li *ngib ruhi* kif jmyssni. Urini, O Alla tini, *yq-uejn* ta hýdi yd-dynja, yl kburia *tas-smevugt*, yl qosor *taz-zmýn*, u yt-tul tal *hajja ta dejjem*. Atini li nyt-hejja nal *meut*, li nybzan myl *haqq* tinak, li nahrab l' ynfern, u nyrbah fi' ahhar ys-sema, mfiabba f' Gesù Krystu. O Alla tal qalb tini, u sehmi nala dejjem. Ruhi hia byl natu ta Alla tini, yl najn tal *hajja ta dejjem*. Oh! meta nandu jkun li jýna nygi, ja Alla tini, u nydher qod-dýmek!

Sebfi jkun lyl Myssýr, u lyl Yben, u lyr-Rufi yl qdusia. Hek jkun.

my eyes, that they may not look on vanity. Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt of the world. Let me always remember to be submissive to my *superiors*, condescending to my *inferiors*, faithful to my *friends*, and charitable to my *enemies*.

Assist me to overcome sensuality, avarice, anger and tepidity. Grant that I may be ever *temperate* at my meals, *diligent* in my employments, and *constant* in my resolutions. Let my conscience be ever *upright* and *pure*, my exterior *modest*, my conversation *edifying*, and my comportment regular. Discover to me, O my God, the nothingness of *this world*, the greatness of *heaven*, the shortness of *time*, and the length of *eternity*. Grant that I may prepare for *death*, that I may fear thy *judgements*, that I may escape hell, and in the end obtain heaven, through Jesus Christ. Oh! the God of my heart, and my portion for ever. My soul hath thirsted after my God, the fountain of life eternal. Oh! when shall I come and appear in the presence of my God!

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

*Fuq dâk li jmysshom janmlu yl myssyrijât u
l' ommijât, u ly Maalmin.*

Yl Myssyrijât u l' Ommijât nandhom taambia kbira fuqhom mħabba f' ulâdhom myl kun-cenzja tanhom. Kem bosta jynsâbu jyfterqu fyn-nâr ta l' ynfern bylli ma gýbuu sevuva din yt-tanbia? Ħarsu lejkom nfuskom, ja Myssyrijât u ommijât, u arau jýk byl ħruwja yggibu yntom, eu bly mħabba bosta taamlu yl qalb l' ulâdkom, býu jehdu tryqât ħizýna? Ma hu yntom li wejn ma tfyttu li trabbuhom tajjed? eu li ma taħsbu nalihom kif jmysskom? Ma hu yntom byl ħajja mytluqa tankom, u bl' esempju ħazin li tatuhom, yssiru yl qattýla tar-ruejħa tanhom? Oh! La tkunu hekda kyfrin?

Yħles, ja Mulej, yl myssyrijât u l' ommijât kolħa myn dân yl nama ykrah li jystau jynsâbu ħih: la tħallihomu jsiru yl qattýla kýfra ta dauk yr-ruejħât, li huma gýbu fyd-dynja, u li redau yl ħalib ta sydyrhom. Anmel li jmorru huma jystau jrabbuhom fly' mħabba u fyl byzaa tinak, sabýu lebda uýħed mynnhom ma jmur mytluf myn-nuqqâs tad-dmir tanhom.

Dauk li nandhom yn-nýs ma duârhom u syfturi, nandhom ukol jarau kif jgibuħa manhom. Ma nandhomu huma ma jybquu ma jħalsuhomu kif jmysshom fyq-qaħar tanhom—nand-

On the Obligations of Parents and Masters.

Parents have a heavy charge upon them, as they must, in a great measure be accountable for the souls of their children. How many are now tormented in the flames of hell, for not acquitting themselves of this charge. Examine yourselves, O parents, whether you do not by severity compel, or by immoderate fondness encourage your children to pursue evil courses? Are you not careless in giving them a virtuous education? Or in making a necessary provision for them? Are you not, by an idle life, and vicious example, become the murderers of their souls? Ah! be less barbarous.

Deliver, O Lord, all parents from this horrid and unnatural blindness: suffer them not to become the spiritual assassins of those infant souls, which they brought into the world, and suckled at their breasts. Grant that they comply with their indispensable obligations of educating them in thy service, and that none of them perish through their neglect.

Masters have also their obligations, in regard to their servants. They are bound in strict justice to pay them their wages;—to administer help and comfort to them in their infirmities and misfortunes;—to provide them necessary

hom jainuhom, u jatuhom dâk li jaftÿgu meta huma morda; nandhom kem jystau jnallmuhom f' dâk li jaamel nar-ruejha tanhom;—nandhom jarau jÿk huma jniuquu seuua; jarau jÿk nandhom yd-drauua li jytolbu l' Alla, u fl' ahÿar jÿk jaamlu u dâk kollu li nandhom jaamlu. Nandhom ukol huma juyddbu u jcamfruhom meta jynftÿg; yzda fuq kollu nandhom huma jatuhom najn tajba. Jynaamel dân kollu? Ma hem fiad li ma jhallasu kif jmyss lyl ta maduâru? li ma jatuhomu zmÿn nat-talb, u nal fuejjeg oÿra tar-ruhi, li jybantuhom meta ma humÿu tajbin yzjed, nandhom aktar finÿna nal klÿb u naz-zuÿmel tanhom; eu li jyqyrduhom ruÿfihom byl najn fiazina li jatuhom? Ohme! Nybzan li hem bosta mÿn daun! O ta kem fiaga kbira nandhom huma jâtu kont fyl gudizju qalil t' Alla!

Fiâres lejn lilek yn-nyfsek u âra jÿk ynti tannmylhÿu kif jmyssek ta myssÿr u ta omm f' kollu, jÿk l' Alla nogob li kellek tkun myssÿr eu omm. Nossu l' ulÿdkom meta huma ckejkni: rabbuhom mbanad tajjeb, u atuhom l' ahjar esempju. Meta jaslu uzi zmÿn, arau kif nandkom tyhduhom; u kem tystau yntom ninuhom, seuua nar-ruhi u seuua nal gysem. Jÿk nandkom syfturi mankom, fyttu ukol li kif jmysskom yg-gibu ukol ruÿfikom tajjeb manhom.

instructions for their souls;—to see they observe order, frequent their prayers,—and carefully comply with all family duties. They are also obliged to admonish and rebuke them when there is a necessity for it; but above all, they must set them a good example. Is all this done? Are there none who defraud their servants of their wages? who grudge them time for prayer, and other spiritual duties? Who discharge them when they are unfit for service, having more compassion on their dogs and horses; or who ruin their souls by their bad example? Alas! it is to be feared their number is too great! O what a heavy charge have they not to answer for, at the tremendous judgment-seat of God!

Examine whether you comply with all the obligations of a parent, if it has pleased God to make you such. Be careful of your children in their infancy: give them a virtuous education, and set them a good example. When of a proper age, be discreet in disposing of them; and help them as much as you can, both as to soul and body. If you have servants, let the discharge of the incumbent obligations of a master or mistress be your constant care.

Fuq dâk li nandhom janmlu l' ulâd u ys-syfturi.

Ueggeh yl myssýrek u l' ommok : hua uýfied myl namar twyssijýt, li jýk afna ma nharsuhw, ma nystauw ymmorru myrbuha. Assalun gýb ruhu ta nadu man David myssýru, u mhabba f' dân yl nadab tinu yt-tmým tinu mâr hazin. Ohme! kem bosta jynsâbu yssa mhabba f' din yl hâga jyfterqu fl' ynfern. *Myshut iva hua dâk li ma jueggeh w yl myssýru u l' ommu,* Deut. xxvii. Hia ymmela hâga li nandna fuq kollow nharsuha li nhobbu afna, nâtu qima, u nysymau myn myssýrna u mn' ommna. Nandna afna nytolbu nalihom, nyftu qlubna manhom, u namlu bhal ma huma jnidulna; nandna manhom ngibu ruýfna byl qima kolha, u dâk li hua seuva u tajjeb nandna afna namlu bhal ma lilhom narau janmlu. Nandna ukol afna nainuhom f' dâk kollu li lilhom jystaa jonqos, seuva nar-ruh seuva nal gysem; nandna namlulhom yl qalb fyd-duejjaq tanhom, u nyhdu yl hsyb tanhom kollu fl' ahhar tanhom u fy ujujithom. Ohme! kif nystau afna nhallu fyl gemb yl dauk, li uara Alla, mynhom afna nafu hajjytua u dâk li afna; li tauna dâk kollu li kým jynhtýgylna fy tfulitna, u li byt-tabbit u byl nozza kolha huma rabbeuna?—Nystau afna nhalluhom fyl gemb?

On the Duties of Children and Servants.

Honour thy father and mother, is one of the ten commandments, which, unless we religiously observe, we cannot hope to be saved. Absalom was a rebel to his father David, and, in his punishment of his rebellion, was brought to a miserable end. Alas! how many are now on the same account bewailing their misfortune amidst the flames of hell. *Cursed is he that honours not his father and mother.* Deut. xxvii. It is therefore our indispensable duty to love, honour, and obey our parents. We are bound to pray for them, to consult them, and to follow their good advice; to shew them on all occasions a becoming respect, and diligently imitate their virtuous example. We are obliged also to relieve them both in their spiritual and temporal necessities; to comfort them in their afflictions, and take the best possible care of them in their helpless old age. Alas! how can we neglect those, who under God are the chief causes of our lives and being; who furnished us with necessities in our helpless infancy, and with pains and labour have brought us up?—Can we neglect them?

Syfturi, oqondu sevuva taftit ly maallmin tankom.
 I. S. Pýtru ii. Yggibu yntom ruýfikom byl qima kolha manhom, bñal ma jmysskom, f' klýmkom u fyl namil tankom? Taamlu u tysymau yntom mynnhom byl fleuvu bñal ma jmysskom? Yggibu ruýfikom b' sabar nysrâni meta huma jcamfrukom mynqajr ma jmysskom? Toqondu yntom nal taftit yt-tuyssijýt sevuva tanhom? Taamlu tajjeb dâk li nandkom taamlu, u byl bzulia kolha taaddu yl qoddým f' dâk li nandkom f' idejkom? Tniwu byl pâci mas-syfturi l' ohra bhâlkom? Tmyuwu yntom byl hrâra bñal ma jmysskom yl hvejjeg tar-ruejña tankom? Jýk hua hek, yntom yntom servi ta tabylhaq, u yl frott yntom yssibu tatw-wonol tankom f' kuruna ta dejjem.

Ati, ja Mulej, yl grazja tinak yl dauk li jyn-sâbu hekda jservu taftit ohrajn, sabýw huma tajjeb jgibu ruýfihom f' dâk li nandhom janmlu, u hek fl' ahhar huma jaqalnu yl hajja ta dejjem. Atihom sabar fyw-wonol myn tanhom, u thal-lu li bylli auylla jmorru huma jqassu u jtemmu myt-tahbit tanhom, jkunu jytylfu yl gid li jystnu huma jkolhom myn l' ystât li Alla qýnydnom fih.

Oqnod añseb jýk namylthýw kif kýn jmyssek ta yben ev ta serv, jýk dâna hua l' ystât tinak fyl hajja. Ftakar f' dâk li S. Paul jnidlek: *Utgð, ysymau myn myssyrijýtikom u mn' ommijýtikom fyl hvejjeg kolha.* Koloss. iii. *Servi, ysymau myl maallmin tankom byl byzan u byt-trýnid.* Efes. vi.

Servants, be subject to your masters. 1 Peter ii. Do you shew them proper respect in your words and actions? Do you obey their lawful commands with cheerfulness? Do you bear their unjust reproofs with Christian patience? Do you cheerfully submit to their just rebukes? Are you true to your trust? and diligent in the performance of what you have undertaken? Do you live in peace with your fellow-servants? Do you zealously promote your own eternal concerns? If so, you are servants indeed, and will find the fruit of your labours in a crown of eternal glory.

Grant thy grace, O God, to such as are in a state of servitude to others, so faithfully to acquit themselves of their respective duties, that they may prove to them seeds of an eternal reward. Grant them patience in labours, and let them not by murmuring lose the advantages they may reap from the condition in which Providence has placed them.

Examine whether you faithfully discharge the duties of a child or a servant, if such be your state of life. Call the advice of St. Paul often to mind: *Children, obey your parents in all things.* Coloss. iii. *Servants, obey your masters with fear and trembling.* Ephes. vi.

TYFSIR FUQ YT-TALBA TAL MULEJ.

Myssýrna li ynti fys-smeuvýt.

O Alla li tystan kollou, li hlaqt ys-sema u l' ard, ta kobor li ma bhálu, jystan jkun li l' ym-habba u yt-tjubia tinak nalina kelha tkun hekda kbira sabýu tanmel li dud ta l'ard bhal ma afina, nsejhu lilek Myssýr! O anmylna tfál bhal ma jmyssna ta Myssýr bhala dân! O ruejha tini, ftakar f' dân yl noli li fih ynti tynsâb moolia, li ynti bynt Alla: u yndokra li ma taqan ynti qat bylli rsir tanmel ruhek tad-dnub u tad-dymonju. O Myssýr l' akbar qaddis, li tammar fys-sema, u fyr-ruyh mqaddsa, arfan yr-ruejha tini lejk, u nallymni myl hnâna tinak ta geuva býu lilek yllum nytlob bhal ma jmyssni byl qima, byd-devojjoni, u byt tuemmin.

Jytqaddes ysmek.

Leuvel hâga li jýna nytolbok, ja Myssýr tas-smeuvýt, hia l'akbar gyh u sebh ta l'ysem tinak. Nythenna jýna b' qalbi kolha li fik yn-nyfsek ynti ynt hýni bla tmým, u bla tmým tlorjus, u li ynti myn dejjem sa dejjem adurât tynsâb, mfah-har u msebbeh myn l'Angli tinak kolha, u myl

A PARAPHRASE ON THE LORD'S PRAYER.

Our Father who art in Heaven.

O Almighty Lord, Maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great as to suffer such poor worms as we are, to call thee Father! O make us ever dutiful children to such a Parent! O my soul, ever remember this dignity to which thou art raised, of being a child of God: and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven and in heavenly souls, raise my heart to thee, and teach me by thy interior grace to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy Name.

The first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice with all my soul, that in thyself thou art infinitely happy, and infinitely glorious, and that thou art eternally adored, praised, and glorified, by all thy angels and

qaddisin. Ma ohme! O Mulej, kem ftit ynti manruf f' din yd-dynja mharba! kem ftit ynti mahbub haun, kem ftit jyndâr man duârek. Kif hua l' ysem tinak koljum mydai, ukol myn dauk li nsýfulhom Nsâra! Kem bosta myljuni ta ruýfi man yd-dynja kolha, nalkem manmulin huma byuq-ubihha tinak, u myfdijin byd-demmm mquaddes ta l' Yben uafdu tinak, jaitu u jmutu barra myn kol tuemmin, fyl nylt, u fyt-tanvig, nal nâr kbir ta l' ysem mquaddes tinak! O meta deni kekda kbir nandu hua jynqatan! O li kont kýku nystan naamel ufi hâga býuq naqtan! O li kont nystan kif nyutýq naaddi yl qoddým yl gýb u ys-sebh ta l' ysem tinak! O li kont nystan kýku naarf u lyd-dynja kolha! O li kýku, bhala yl qaddisin fys-sema, yl kol konna byl ferfi marbuta nfahhru, nbýrku, u lilek nhobbu! Yzda dân jafityglu jygi myl finýna tinak, ja Mulej, u din yl trazja jýna yllum nytolbok, sevuva jýna u sevuva yd-dynja kolha tystan dejjem tadura, tfahhar, u lilek thobb; le bys byl klým, ymma aktaru byl fajja taana turi ys-sebh ta l' ysem tinak.

Tygi ys-saltna tinak.

Ys-smeuýt huma yl qandýn tas-saltna ta dejjem tinak: hem ynti, ja Mulei, tnammar u ys-saltan nal dejjem. Yzda meta ahna nysâbu f' hýdi yl fajja ta l' ard, *ys-saltna tinak tynsâb gevuva fina*, kem yl darba ynti yssaltan gevuva.

saints. But, alas! O Lord, how little art thou known in this miserable world! How little art thou loved here, how little art thou served. How is thy name blasphemed all the day, even by those that call themselves Christians! How many millions of souls in all parts of the world, though made in thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice, to the great dishonour of thy holy name! O when shall so great an evil be remedied! O that I could do any thing to remedy it! O that I could worthily promote the honour and glory of thy name! O that I could make it known to all nations! O that, like the blessed in heaven, we were all happily united in praising, blessing, and loving thee! But this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee; not only in words, but much more in our lives, shew forth the glory of thy name.

Thy kingdom come.

Heaven is the seat of thy eternal kingdom: O Lord, there thou livest and reignest for ever. But whilst we are here in this mortal life, thy *Kingdom is within us*, as often as thou reignest within our souls by thy grace and by thy love.

yr-ruejha taana myl hnâna u myl mñabba tinak. Byl firâra kolha jâna nytlob seuva nalia u seuva nal ôhrajn kolha bycca kbira mys-saltna ta dejjem tinak, sabâyû hem wñhâda nystau nkunu tas-sebñ tinak, u narau, nhobbu, nfahbru, u nytnaqu minak nala dejjem. Man dân jâna nytlob li ys-saltna tal hnâna tinak, u tal mñabba tinak, tkun tydhol fyr-ruejha taana; sabâyû tystan ynti tkun yssaltan b'kollou geuva fina; u taamylna yl kol bñal ma qalbek trid li aña nkunu, u hek l' ebda hâga fina ma tkun týqaf kontra tinak, li ynt ys-sultân seuva tal qlub; u nystau hek nala dejjem nkunu servi tajba u bñal ma nywtýqu mafibubin mynnek.

*Jyntamel dâk li trid ynt kif fys-sema
hekda fl' ard.*

Yl Qaddisin fys-sema ma jridu l' ebda hâga barra myn dâk li trid ynti; dâk li trid huma dejjem jadurauh; dâk dejjem jzommu u jñobbu; mynnu byl qalb u byl heffa kolha huma jysymnu. O li kân kâku li haun fl' ard aña ulýd msejkna ta Adam bhâlhóm nadurau, nzommu, u nhobbu dâk li ynti trid! O li mynnek aña bhâlhóm jkun li aña nysymnu! ja Mulej, yu-wewqa tal qalb u yt-talb tar-rufñ tini hua, li myllum yl qoddýu dâk li ynti trid jyntamel mynna fyl fwejjeg kolha. O atina li myn dân yl waqt

I earnestly beg, both for myself and for all others, a share in thy eternal kingdom, that we may there be witnesses of thy glory, and see, love, praise and enjoy thee for ever. In the mean time, I beg that the kingdom of thy grace, and of thy love, may come into our souls; that thou mayest ever reign in us without control; and make us all according to thy own heart, that nothing in us may any more presume to rebel against thee the true King of hearts; but that we may be ever faithful servants and subjects of thy love.

Thy will be done on earth, as it is in heaven.

The blessed in heaven have no other will, O Lord, but thine; this will of thine they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. O that we poor banished children of Adam here upon earth did in like manner adore, 'embrace, and love thy will! O that we obeyed it in like manner! Lord, it is my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant, that from this moment thy will may be the rule of all our actions; and that in all our deliberations, like the convert St. Paul, we may ever

dâk li ynti trid mynna jkun fi' amejjel taana kolha; u li nkunu f' kollow nystnu bhala San Paul naidu: *Ja Mulej, wi trid ynt li jyna nanmel?* O atina, li fyt-tbatijyt taana kolha nzommu ruýfna minak sabýu mynna jsir bhál ma ynti trid li hua jsir.

Hobzna ta koljum atihulna yllum.

Yl hobz tar-ruejha taana li linna nandu jyt-namna man tul dân yl jum tal hajja taana fi'ard, u li nandu jymlýna, u yl hajja nal dejjem jatina, ma huw ýhor hlýf l' Yben uýhed tinak, li qâl: *Jyna hu yl hobz tal hajja li nyzel mys-sema: dâk li jýkol myn hýda yl hobz jniw nandu nal dejjem: yl hobz li jyna náti hua gysmi nal hajja tad-dynja.* Dâna yl hobz tal hajja hua li afna byl qalb kolha nytolbu; dân afna nywtýqu li linna jynnata bhala sacrament; dân linna nywtýqu li jyntnata koljum fyr-ruejha taana, sabýu ruýfna jyntleu byl fnýna tinak tas-smeuýt, myn hýdi yl najn tal fnýna. O ejja, mañbub Gesu, geuva ruejha taana myskena u byl gun, wabban yl gun haun taana yllum b' dâna yl hobz tas-sema, sañansytra nygu afna nal jum yzjed hýni ta dejjem, fejn meta kol deni jygi mnehhi barra nal dejjem afna noqondu nýklu u ma nynferqu qat mynnek. Mbanad nal dâk li afna nahýgu nal din yl hajja, atina dâk li fyl fehma tinak târa li hu ahjár nalina, u li jgib l' aktar nal gýh tinak, u nal gid taana ta dejjem.

cry out to thee, *Lord, what wouldst thou have me to do?* O grant, that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this day our daily bread.

The bread of our souls which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever: and the bread that I will give is my flesh for the life of the world.* This bread of life we earnestly beg of thee; this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our souls with thy heavenly grace, from this fountain of grace. O come, dear Jesus, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feed upon thy divinity. In the mean time, as to the necessaries of this life, grant us what in thy wisdom thou seest best for us, and most conducive to thy honour and our eternal welfare,

*U arfrylna myn dnubýtna, bhal ma narfru
yl min hata nalina.*

Yd-dnubýt tanna, O Mulej, huma bla tmým; yd-dejn tanna lejk hua bla tarf, u afna nyn-sâbu b'wejn u foqra, bla fila mynna nfasna bÿw nhallsu l'aktar bycca ckejkna myn dân yd-dejn, eu bÿw nseuuha minak aal ycken ta daun yd-dnubýt. Mywftutin yzda byr-ruh qoddÿmek lilek afna nytolbu fnÿna; yrridu noffrulek ys-sakrificju ta qalb myksura u nÿdma. Lilek noffru yl meut u yt-tbatia ta l'Yben tinak mqaddes, li qanad hua nalina u hallas yd-djun tanna. U nalÿw kÿn hua vÿned maqfra yl dauk li huma jaqfru, haun afna byl qalb kolha naqfru yl dauk li deni linna namlu, u nytymau li mhabba fih yl maqfra afna ukol mynnek linna tyntnata.

La yddahhalna fyt-tygrib.

Ohme! O Mulej, yl hajja tal bnÿdem fuq l'ard ma hiw hlÿf tygrib bla ma jehda. Mdaurin afna nynsâbu myn kollymkÿn b'endeuva tal meut: yd-dynja, yl gysem, u yd-dymonju, ma jamluw hlÿf jytqabdu maana byl fila u yl qauva li jystan jkolhom kolha. Yt-tâma tanna f'dâna yt-tahbit kollu hia bys fyl qauva u fyl najnuna tinak. O ýqaf ynti nalina, u had ma

*And forgive us our trespasses, as we forgive
them that trespass against us.*

Our sins, O Lord, are innumerable; the debt that we owe thee is infinite, and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But prostrate in spirit before thee, we humbly implore thy mercy; we desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made for the discharge of our debts. And as he has promised forgiveness to those that forgive, we here from our hearts forgive all that have offended us, and hope through him to find forgiveness from thee.

Lead us not into temptation.

Alas! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies: the world, the flesh and the devil, are ever attacking us with their united forces. Our only hope, in all these dangers and conflicts, is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art

jaanmlynna wejn. Aħna nemmnu li ynti ma thalli li aħna nyggarrbu aktar mylli nyfylhu. O la thalli qat li aħna mynnek nytuarrbu, u aħna nāfu li ynti ma tridu tytuarrab mynna.

La thalli li yd-dymonju joqnod byl hjāna u byl qerq tinu jħauuadna, lanqas li jmur jyftahar li hua gŷ myn fuq manna. Atina qauua kontra yl byzan u yt-turijŷt tad-dynja, u yt-tygrif kollu tat-tymjil ta qlubna u tau-ueuqāt fizŷna tanna. U yt-tygrib kollu li jongbok tybantylna, aamel li aħna ymmorru ngibuh b' gid nar-ruejħa tanna, sabŷu aħna myl mħabba u myl finŷna tinak nystau saħansytra yl meut nymuqu kif jmyssna, u hek yl kuruna tas-sebħ aħna jkonna.

Yzda yħlysna myd-deni. Amen.

O Alla fuq kolħad, yl najn tal gid tanna kollu, yħlysna myl fwejjeg fizŷna tanna kolha, myn dnubŷtna, u myl kastir li jystħoqqylna mħabba fihom: myl tuerri, myl pesta, myl gun, u fwejjeg koroh oħra bħal daun, li kolha jystau jygu fuqna; myl ħaqq u yn-nuqqās tas-sabar tinak; myll' ynzil u myll' eresia, u myn dāk yl nama kollu tar-rufi li yl kburia u yl qerq tanna nfusna juaqqnuna fih. Fl' aħħar myn qalb jŷbsa, myn-nuqqās ta l' yndŷma ta l' aħħar u yt-telfŷn ta dejjem; myn dān yd-deni kollu, mħabba fyl finŷna tinak, ja Mulej, yħlysna, nytolbuhulek mħabba fl' Yben tinak Gesu Krystu Sidna. Amen.

faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee, and we know thou wilt never forsake us.

Let not the devil circumvent us by his frauds and deceits, nor ever glory that he has prevailed over us. Arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us through them with advantage to our souls, that by thy favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from evil. Amen.

O Sovereign Good, the fountain of all our Good, deliver us from all our evils, from our sins, and the punishments we deserve from them: from wars, plagues, famine, and such like scourges, which we have too much reason to apprehend hanging over our heads; from thy justice and our impenitence; from heresy and schism, and all that blindness of soul which self-conceit and pride expose us to. In fine, from a hardened heart, from final impenitence, and everlasting damnation; from all these evils, for thy own goodness sake, O Lord, deliver us, through Jesus Christ thy Son our Lord. Amen.

Fuq yl nazz.

Ma náfu jýk hemu fyð-dynja tanvig ýhor nar-ruh barra myn dák li gej myn hýða yd-dnub: mhabba bla qýs nal hvejjeg ta hýði yd-dynja,—nuqqás tal naqal myn kem nal hvejjeg li jynhtýg lilna náfu,—dák li ma nyftakru afna wejn f'Alla u fys-salvazjoni tanna, huma hvejjeg li jygu kolha myn dána yd-dnub. Bhal ma hua yn-nyuqýna tal fasybijýt yl fizýna, *hua ukol jaallem kol Azunia*. Ecel. xxxiii. Ma hitu hâga kbira, li dnub yblah bhal hýða kellu jmur hekda mkattar fost yl bnyðmin, li yl bycca l'aktar kbira tanhom nandha hia tahrab yu-uqoqol bhal ma trid tahrab myl meut nfysha! Oh! Ma ymmorruu afna nanmlu bhálhom. Ruýh naz-zýna, kem zmýn tuil tridu yntom tybqau rýqda? Meta tridu tystembhu myn-naás ykrah tankom? Qumu, ynkylye yl *faqar, bhala rágel armát*, f'daqqa uafda tarauh jaqbad fikom. Prov. vi.

Yl qnád tanna fi' ard hua bhal tas-suldát fyl kamp tal battalja. Yl nadu li minu nandna afna nyssárau hu bosta kbir u ta qalb hazina. Lilna jafhtýgylina le bys li nykkumbattu, yzda ukol li naqalbu, qabel ma yl kuruna jystan jkolli-na, u jystan dán jsir mynqair tahbit? Le: ys-sema ma jystáu jynuqtára mynqajr thabitna. Mat. xi. Kun mhauvad, u la thalliu li yt-tha-brik nal hvejjeg tad-dynja jykkundanna yl nazz

On Sloth.

There are hardly any spiritual disorders in the world, which are not the unhappy consequences of sloth: an unbridled affection to the pleasures of this life,—a stupid ignorance of the most necessary truths,—and a total forgetfulness of God and salvation, are the dismal effects of this sin. As it is the sink of wicked thoughts, *it teaches much malice.* Eccl. xxxiii. Is it not strange that this base sin should be so common amongst men, that the greatest part of them should fly from labour like death itself! Ah! let us not imitate them. Slothful souls, how long will you sleep? When will you awake from your profound lethargy? Arise, or *poverty, like an armed man*, will suddenly surprise you. Prov. vi.

Our condition on earth is like that of a soldier in the field of battle. The enemies we have to contend with are numerous and implacable. We must not only fight, but conquer, before we can be crowned; and can this be done without pains? No: heaven is not to be purchased but with violence. Matt. xi. Be confounded, and let not a solicitude for worldly concerns condemn our sluggishness in the concerns of heaven: *Cut down the unprofitable tree; why does it stand?* Luke. xiii.

tanna fyl fíuejjeg tas-sema: *Aqtan ys-sygra li frott ma taamylu; nalýu nandha hia tybqa?*
Luqa xxiii.

Afiseb kem Krystu thâbat fyl fajja tinu kolha mñhabba fina. Ara kem yl qaddisin namlu býu jaqalnu yl genna. Flâres lejn yu-uemtu u yl qamar u âra kif yn huma dejjem sejrín: *Ati daqqa ta najn lejn yn-nemla, u âra kem hia tab-dem.* Prov. vi. U bys afina noqondu noozzu li l'aktar jmyssna nkunu byzlin? Le, lilna myl leuvel nqatnet li nandna nahdmu: *Byl naraq ta gbinek nandek ynt týkol yl hobz.* Gen. iii.

Afsybha jýk yntiu býzel kif jmyssek fyt-trýq yt-tajba. Ma hu wejn byz-zejjed li uýfied jytbýned myd-deni, yzda nandu hu ukol janmel yl gid; nalýu meta ynti gid ma taamylu, tkun taamel yd-deni. Anmel yd-dmir tinak býu tyrbafi dâk li ynti tlyft mñhabba fyd-dnub, a yndokra myd-dnub mn' yssa yl qoddým. Thâbat býu qauua aktar jkollok nal gid: "Kun dejjem mehdi fyl namil yt-tajieb, sabýu yu-witân jystan jsibek dejjem nandek u' taamel." San Glormu.



Kontra yl Kburia.

Kontra yd-dnub tal *Kburia* (li ma huq fâga ohra hlýf mñhabba bla qýs ta uýfied yn-nyfsu, u yl físyb kbir li janmel fuqu li bih jyfhem li hu wí fâga kbira) yl nurrýf játu yt-tusia li gejjá:

Consider how Christ laboured throughout the whole course of his life for our sakes. See how the saints laboured to gain heaven. Behold how the sun and moon are in perpetual motion: *Go to the emmet, and consider its labours.* Prov. vi. and shall we alone stand idle, who have the greatest reason to be industrious? No, we are doomed to labour: *In the sweat of thy brow shalt thou eat thy bread.* Gen. iii.

Examine whether you be diligent in advancing in the way of virtue. It is not enough merely to decline evil, you must also do good; since not to do it, is to commit evil. Labour to repair what you have lost by sin, and endeavour to avoid sin for the future. Labour to obtain an increase in virtue: "Be always well employed, that the devil may always find you busy." St. Jerom.



Against Pride.

Against the sin of *Pride* (which consists in an inordinate love of one's own excellence, and in thinking too well of one's self, as if one took one's self to be somebody) divines prescribe the following remedies: 1. To study and know one's self and often to consider the meanness

1. Li uýñed nandu jahseb u jaaraf lilu yn-nyfsu, u jhâres dejjem lejn yu-uejn mnejn hua gý (mynkem nal gysem, myl hmýg u myt-tahsir, u myn kem nar-ruñ myn uejn) yt-tahlit tad-dnub; yl naks kbir ta kif aña yssa nynsâbu; yl mybnda nal fuejjeg tajba, u yt-tymjila nal fuejjeg fizýna; li nandna ymmutu ta tabylhaq, u li ma nâfu uejn u' nandu jkun mynna nal dejjem; u fuq kollow, li nañshu u' sura kerha taamel yr-ruñ fyd-dnub qoddým Alla; u kem bosta drâbi konna hekda aña, u jýk ma añnyu aña yssa ukol. Oh! u' tahbila ymmela, uñ kruha, u' telfýn nal dejjem, kýn linna jysthoqq; u vara dân kollu, nandna aña hila nerfau râsna *byl Kburia!*

2. Li nandna ngibu qoddým najnejna dâk li Krystu namel, kif cekken lilu yn-nyfsu sahan-sytra nal meut fuq ys-salib, býu jdeuvi yl kburia tanna, u li jsejjah uýñed uýñed yl dauk kolha li jridu jmorru urajh býu jkun *gvejjed u rzin myl qalb.* S. Matt. xi. 79. U jsemmi li hlyf jýk huma ma jsiru *bhat-tfal zadr, ma jydhluy fys-saltna tas-smewýt.* S. Matt. xviii. 3.

3. Li noqondu nañshu fuq yd-deni kbir li yr-ruñ jkollha myl kburia, li b' kollow thassarha, u tyfthylha yl býb nal kol deni, nalýu Alla jýqaf nal kburi, u mynnu juarrab yl hnyña tinu.

4. Li nâtu daqqa ta najn fuq ylkastiri koroh li Lucifru u shâbu, li Adam u Eva kellhom mñhabba fyl kburia.

of our extraction (as to the body, from dirt and corruption, and, as to the soul) the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above all, to consider what a deplorable figure a soul in sin makes in the sight of God; and how often this has been our case, if it be not so at present. Ah! what confusion then, what horror, what an eternal damnation, have we deserved; and after all, dare we lift up our head by *pride*!

2. To set before our eyes the example of Christ, who humbled himself to the death of the cross, to cure our pride, and who particularly calls upon all his followers to learn of him to be *meek and humble of heart*. St. Matt. xi. 29. and declares that except they become as *little ones*, they *shall not enter into the kingdom of heaven*. St. Matt. xviii. 3.

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils, because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishment which *Lucifer* and his companions, which our first parents, &c. have incurred by pride.

5. Li uýfied nandu jydra jgib ruðu seuva, u f' kollow by rzin, u bl' umiltà, u jzomm lura lilu yn-nyfsu; jkabbar kem jystan u jytlob dejjem l'Alla býu jkollu din yl hâga li hekda tynhtýg.

6. Myn kem nal hvejjeg li aktaru jzommu yl kburia taana, nandna afina nafisbu kem ftit jmys-sna nytkabbru fuqhom: kif aktaru huma hvejjeg fyra li jyntemmu, u ma fihom wejn; bhal ma huma l' unuri tad-dynja, yl ana, yl lbys sabih &c. li ma jatú lebda sahha u qauva seuva yl dauk li jyntlev bihom, lanqas bihom ma jsiru wejn ahjár; le bys dân, yzda ukol jýk jytkabbru mhabba fihom jydhu nýs ckejkna u ta wejn seuva qoddým Alla u seuva qoddým yl bnydmin.—Mbaad mynkem nal hvejjeg shâh, u tajba li afina nystau jkollna, nandna afina dejjem nyftakru mnejn huma nataulna, u w' kont nandna afina aalihom natu meta jasal yz-zmýn. Li l' umiltà hia l' ysbañ hâga fuqhom, u li tystan yzzommmhom seuva; u li yl kburia ma huw bys li taamylhom ma jsueu wejn, yzda ukol li janmlu yd-deni linna u lyl ohrajn.

7. Hia ukol hâga kbira býu afina naqalbu yl kburia, li afina nkunu nhossu seuva yt-tahsir taana mynkem naliha. Nalyu bosta ma jriduw jemmu li huma kburin, u uhud bhala dauk huma qýadin fl' anarr trýq li jystau jynsâbu: yl nalyu kif uýfied jystan janmylha f' mohbu li jýhu yd-dua jýk hua ma jemmynu li hu marid?

5. To accustom one's self both to interior and exterior acts of *humility*, and contempt of ourselves; highly to prize, and daily to beg of God this necessary virtue.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, fading and perishable; such as worldly honours, riches, beauty, fine clothes, &c. which give no intrinsic value or worth to them that enjoy them, nor make them one whit the better; but, on the contrary, if they are proud of them, make them odious and contemptible both to God and man.—And as for any real and solid goods that we may have, we must ever remember whose gifts they are, what a strict account we must one day give of them; that humility is the best ornament and guardian of them; and that pride will not only make them useless, but even pernicious both to ourselves and others.

7. 'Tis also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all: for how shall persons be persuaded to seek remedies, who will not believe they are sick?

Fuq yl Kburia.

Myl kburia jygi kol deni. Ekk. x. Jÿk tyn-qatan din barra yd-dynja tehles myn bosta fuej-jeg hzÿna. Saqsi lyuq-ufiif, kif sâr hua ufiif? Jnidlek, nalÿuq yl nana f' hÿdi yd-dynja jtallan yl bnÿdem fuq l' ohrajn. Saqsi yl dauk li huma mygjubin nal vyndytta, nalÿuq huma hek? Jnidulek, li jÿk uÿfiid joqnod u jafimel bys-sabar dâk li jaamlulu, jkun jaamel kontra yl gÿh tinu. Saqsi lyl ynvidjusi, nalÿuq hek huma joqondu jyfnu ruÿfihom? Jnidulek, li aktaruq huma jaamla hek ynkella jarau ohrajn jaaddu yl qoddÿm fuqhom. Uarrab mynni, ja Mulej, yr-ruh mkab-bra, u yl nana atini tal umiltà, jnid Santu Uystin.

Yt-ruÿfi mkabbra kolha huma mybÿda nal Mulej. Pruv. vi. Yl kburia garfet l'Angli ruellati geuva l'abbyzzi ta l' ynfern. Yl kburia kÿnet li gÿbet yt-telfÿn ta sebnin elf ruh myn-nÿs ta David fy tlÿt ty jÿm pesta. Yl kburia yttel-fylna, u yggibna fyt-tahbit tal passjonijÿt taana; f' kelma uafida, yl kburia hi yl kausa tat-telfÿn taana. Kem nandu jkun mybÿdud ymmela dân yd-dnub qoddÿm Alla meta hua jykkastirâh hekda bl' afrauq? Ah! kem hu tabylhaq li *Alla jÿqaf nal bnÿdem kburî.* Gakbu. iv.

Yzda u' nandna afina bÿuq nÿtkabbru? Ma afnÿuq hâga ohra hlÿf trâb u rmÿd, tysvir yl

On Pride.

Pride is the root of all evil, Eccl. x. Take it away, and you will rid the world of vice. Ask the avaricious man, how he became covetous? he will tell you, because riches are the ordinary means of raising a man in the world. Ask the revengeful, why they are so? they will tell you, to bear tamely with an insult, is a blemish to their honour. Ask the envious, why they thus miserably rack themselves? they will tell you, they had rather do it than quietly behold another promoted above them. "Take from me, O Lord, the spirit of pride, and give me the treasure of humility," says St. Augustin.

Every proud spirit is an abomination to the Lord, Prov. Pride cast the rebel angels into the deep abyss of hell. It was pride that occasioned the destruction of seventy thousand of David's people by a three-days pestilence. Pride deprives us of grace, and abandons us to the impulse of our passions; in a word, pride is the cause of the damnation of our souls. How hateful then must not that sin be in the sight of God, which he punishes with such severe judgments? Alas! how true it is that *God resists the proud,* James iv.

But what have we to be proud of? We are but dust and ashes, a complication of miseries,

naks, u li mynna nfusna ma nandnÿu anqas hila nafsbu hâga tajba. Afina mydymbin, li b' qalb hazina hallejna fyl gemb yl gid tas-sema. L' ah-jâr myl bnydmin jybqnu lura f' bosta hvejjeg: nystau ymmela afina nyntefhu u noqondu nytkabbru? Yl hajja ta Krystu ma kÿnytu hlyf umiljazjoni myl l' euvel sa l' ahjar, hua *umilja ruhu sahansytra mÿt fuq ys-salib*, Filip. ii. Yl Vyrgni mqaddsa u yl qaddisin kÿnu umili, nandna afina nkunu mkabbrin? Tbÿned mynni, kburia ta l' ynfern, ma yntiu hlyf uyld l' ynfern, u hek ma nandek wejn u' tanmel mal qalb tan-Nysrâni.

Ydhol geuva fik yn-nyfsek u âra jÿk thoss-hÿu li nandek tahrab dân yd-dnub hekda kbir, li bosta ruÿfi qÿned koljum jÿhu geuva l' ynfern. Yl kburia hia nadu hekda hajjen li jzomm bla ma jydher fyr-rokon kolha tal qalb, jhas-sar l' ahjar ta dâk li nystau afina nanmlu, u bosta drâbi tythyddel f' Anglu tad-daul. Oqnod ymmela b' najnejk myftuha, u aid man David: *Myd-dnubijÿt yl mohbia tini naddafni, O Mulej. Salm. xviii.*



Fuq yu-wehha.

Mynkem nar-reqqa u nau-wehha, li ma hiu hâga ohra hlyf mhabba hazina tal nana, u wev-qa tal hvejjeg tad-dynja, yl norrÿf jnidulna:—

and of ourselves incapable of conceiving a good thought. We are sinners, who have ungratefully abused the favours of heaven. The best men are subject to many failings: can we then be puffed up with pride? The life of Christ was a perpetual humiliation, he *humbled himself to the death of the cross*. Philip. ii. The blessed Virgin and the saints were humble, and can we be proud? Depart from me, infernal pride, thou art a child of hell, and therefore hast nothing to do with a Christian heart.

Examine whether you are resolved to avoid this grievous sin, which daily crowds hell with innumerable souls. Pride is so subtle an enemy, that it lurks unperceived in the deepest recesses of our hearts, corrupts our best actions, and often transforms itself into an angel of light. Be therefore ever upon the watch, saying with David, *From my secret sins cleanse me, O Lord*. Ps. xviii.



Against Covetousness.

Against *avarice* and *Covetousness*, which is an inordinate love and desire of riches, or worldly good, divines prescribe, 1. That we should often meditate on the danger and pernicious con-

1. Li nandna aħna fuq kollom ymmorru naħsbu f' dāk li yggib yu-ueħħa urajha, meta S. Paul syħylha: *Yl nerq ta kol deni*, 1. Tim. vi. Fejn ukol jnid li dauk li janmluha f' rāshom li *jsiru nənja, jaqnu fyt-tygrib u fly nsābi tad-dymonju, u f'uevqāt kzyňa u li janmlulna yd-deni, li jgarr-fu yl bnjdem nat-telfyn u nal qyrda*. U hek yl nāref jnidylna, Ekk. x. 10. *Li ma hemu aarr mylli vghed jħobb yl flus; nalju vghed hek jgghed ruħu nal beja*. U Sidna yn-nyfsu jnidylna: *Ma tystauy tahdmu nal Alla, u nal muna*. S. Matt. vi. 24.

2. Nandna ukol naħsbu li dān yl nana (li yn-nys tad-dynja tyutýq) jýk aħna ngibuh taħt yd-daul tat-tuemmin, u taħt dāk li jnid l' Yngil, nandu vghed aktar jybzan mynnu eu jyutýqu, u dān mħabba fyt-tahbit u fyt-tygrib li fih jdahħal yr-ruħ. Nalhek Gesu f' S. Luqa jnid: *Ja ħasra nalikom ja nənja, nalju nandkom yl hena taankom*. U S. Matt. xix. 24. *jħaqqaq li Aktar jystan jkun ylli yl gemel jnaddi myn najn yl abra, mylli yl nani jýdħol fys-saltna tas-smeuvýt*.

3. Li nandna ngibu goddým najnejna dāk li Krystu nadda myn fuqu yn-nyfsu, meta hua nazel li jyutýled fyl faqar, u jmut fyl naks, nal kem kýn hua l' akbar u fuq kolħad; meta l' akbar sibýb tinu kýnu aktar yl foqra, u dauk li myd-dynja kýnu ymmaqdra; u li hua yl daun jsyħylhom *Mħyrkin*. S. Luqa. vi.

sequences of this vice, which St. Paul, 1 Tim. vi. calls *the root of all evil*; where also he affirms, that such as have a mind to *become rich, fall into many unprofitable and hurtful desires, which drown men in destruction and perdition*. Hence the wise man tells us, Ecclus. x. 10. that *there is not a more wicked thing than to love money; for such a one setteth his own soul to sale*. And our Saviour himself assures us that *no man can serve both God and Mammon*. St. Matt. vi. 24.

2. That we should consider, that these riches (which worldlings so much covet) if we make a judgment of them by the light of faith, and the maxims of the gospel, are more to be feared than desired, by reason of the many occasions of sin to which they commonly expose the soul. Hence our Saviour, St. Luke vi. 24. pronounces *a woe to the rich, for they have their consolation here*.—And St. Matt. xix. 24. declares, that *it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*.

3. That we should set before our eyes the example of Christ, who chose to be born in poverty, and die in poverty, though he was the Lord of all; whose chief favourites have generally been such as were the most poor and despised in this world; and who pronounces such *blessed*, St. Luke vi.

4. Li nāndna dejjem naħsbu fuq yl ɣana ta dejjem, mhejji nal *fogħra tar-ruħ*, S. Matt. v. 3. U nħārsu ukol lejn dāk li Krystu qāl, S. Matt. xvi. 26. *U' jysuylu lyl bnūdēm, jyk jykseb yd-dynja kolha, yzda janmel ħsāra lyr-ruħu?*

5. Li nandna nzommu dejjem qoddym najnejna yl meut, li fisa nandha myn kolluq tnezzanna; u tatina hekda yzjed uygan, meta f' daqqa uafida tanzylna myl ɣana tanna, kem aktar qlubna yzjed jynsābu marbuta minu. *Raqdu huma yrraqda tanhom, u yn-nys kolha tal ɣana ma sābu wejn geuwa idejhom*, Salm. lxxv. *Ma gybna aħna wejn maħna f' hūdi yd-dynja, u ma nūħdu tabylħaq wejn maħna meta nħalluħu. Meta ym-melae nandna aħna u' nūklu, u būu nytrattev, qlubna ma jywtyquu fwejjeg oħra*, 1. Tim. vi. 7, 8.



Fuq yd-dan.

Dāk li jydai bosta jkun li jmur mymli b' kol ħazen, Ekk. xxiii. U b' dān kollu uyn hu li jygri aktar myn dān? Kem hem li jmorru hek bosta yl qoddym f'din yl nada ħazina li jzeb-ylħu nal fwejjeg l' aktar ckejkni saħansytra l' ysem mqaddes t' Alla? Ma nāfuq jyk jnaddiujum bla ma nysymu b' uydnejna ħalf l' aktar kbir u ykrah! Ma jytrūnduq b' hūda yl fuūnet u

4. That we should often think of the treasures of a happy eternity prepared for the *poor in spirit*, St. Matt. v. 3. And often reflect upon that sentence of Christ, St. Matt. xvi. 26. *What doth it profit a man, if he gain the whole world, and lose his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all; and give us so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and all the men of riches have found nothing in their hands*, Psalm. lxxv. *We brought nothing into this world, and certainly we can carry nothing out. Having then food and wherewith to be covered, with these we are content*, 1. Tim. vi. 7, 8.



On Swearing.

He that swears much shall be filled with iniquity, Eccl. xxiii. and yet is there any sin more common? How many are arrived at so great a degree of impiety, as to prostitute the sacred name of God on every trifling occasion to the vilest purposes! Does there a day pass, wherein our ears are not stunned with the most horrid

yt-tryqât kolha? Ma jyntnamylu dâna auylla vara kol hâga li ma tygriu kif uÿhed jkun jyu-tÿqha? Jmyssu hekda jgib ruhu yl Nysrâni? Hlÿf dâna ma jaidylnÿu Alla li ma nandnÿu qat nsemmu l' *ysem tinu fyl bâtal?* Esod. xx. Ma amarnÿu hua Krystu li ma nandnÿu qat *nahalfu?* Matt. v.

L' ysem t' Alla hu fost l' ysmijÿt l' ohra kolha l' aktar mqaddes; ukol hua ysem hekda tal byzan, li l' Angli jytrÿndu meta jygi hua jyssemma, u yr-ruÿfi tas-sema kollu jaqnu nal uycchom u jadurauh. Nandna ymmela afina, vara li lilna sarylna l' akbar gid, u namlytylna l' aktar fmÿ-na, nkasbruh? Ah! Le l' ylsna taana nandhom aktaru jmorru man kolfiad jaidu kem ynti fianin, jyftahru kem Alla hua tajjeb, u man duâru jduru nal najnuna fyd-duejjaq kolha tanhom.

Ly msejken Beluazzer kellu jkun mgarraf myn fuq yl fajt tal Palaz tinu, nalÿu kÿn kas-bar yl vasi sarri tal Knisja kunsatrâti l' Alla; u jkunu jystu jaharbu yl fhaqq t' Alla dauk, li b' wuftejn mkasbra jmorru jhassru l' ysem mqaddes tinu? Le; kol kafra li huma jokfru nandha f' jum yl fhaqq tÿqaf nalihom, u fhaqq tytlob qoddÿm yt-tribunal tas-sema, fejn ma jystamâu hâga ohra hlÿf byki mynqajr tâma, u le byki ta l' yndÿma.

Ara yssa jÿk thossu geuva fik mybâda seuva nal din yl nada fiazina. Yftah najnejk li ma tof-

oaths? Do not the streets, shops, and taverns redound with them? Are they not the dismal effects of almost every disappointment? Are these the duties of a Christian? On the contrary, does not God forbid us to take his *name in vain*? *Exod. xx.* Does not Christ command us not to *swear at all*? *Matt. v.*

The name of God is of all others a name the most sacred; nay, a name so terrible, that angels themselves tremble at the sound thereof, and all the heavenly spirits fall down and adore it. Shall we then, who have been favoured with the greatest mercies, abuse it? Ah! let us rather employ our tongues in recounting the mercies, in magnifying the goodness of God, and in calling on him for relief in all imminent dangers.

The unhappy Belshazzer had his destiny drawn upon the walls of his palace, for profaning the sacred vessels of the temple consecrated to God; and shall those escape divine justice, who with polluted lips profane his sacred name? No; every oath they pronounce shall rise in judgment against them, and demand vengeance at the tribunal of heaven, where there shall be nothing heard but cries of despair, instead of those of repentance.

Examine whether you conceive a thorough detestation of this impious custom. Take care

fendiŋ yl uydnejn tan-nŷs yt-tajba, sabŷu ma jkunŋ li fuqek tygbed yn-nyket u yt-tahbit, li bih jheddet l' Yngil.



Fuq yl qadab.

Kontra yl qadab u kontra yl vynditta yl nor-
rŷf jnidu, 1. Li nandna aŋna ncekknu u ymmaq-
dru ruŷŋna; nalŷu yl qadab jygi myl kburia;
u nandna dejjem nyftakru ŋ' kŷn nal dnuŷŋna
jysthoqqylŋa, u kif ma nandnŷu nyhduha b' ŋāga
kbira jŷk ŋi uŷŋed myl hlejjaq t' Alla jersaq
bŷu jaamlylŋa ŋi deni, meta huma bosta drābi
ŋazin gŷbu ruŷŋhom maŋ dāk ukol li ħalaqhom,
u li huma, jŷk kŷn Alla namlynna bŋalma
jmyssna, kŷnu kŷku myn zmŷn tuil myd-dy-
monju myrfusa nala dejjem.

2. Li nandna nzommu qoddŷm najnejna yt-
tjuba u ly mŋhabba ta Gesu Krystu; li yl dauk
li jridu jmorru urajh jaallem u jnid :— *Ytnallma
mynni, bylli jŷna gvejjed, u rzin myn qalbi.*
S. Matt. xi. 29. *Tusia gdida natikom: ylli
thobbu l' uyluŷin, bŋalma ŋabbejtkom.* S. Guan
xiii. 34. U li bosta drābi semma u qāl, li jŷk
aŋna ma naŋfruŋ b' qalbna kolha yl ħtjŷt ta
l' ohrajn, Alla ma jkun qat jrid jaŋfrylŋa.

3. Li nandna aŋna fyl qodu noqondu ftit naŋ-
sbu ŋi ŋivejjeg jystnu maŋ tul yl jum bejn uŷŋed
u ŷħor jgibuna fyt-tħaddib; sabŷu b' dān aŋna

of offending pious ears, lest you draw upon yourselves the punishment denounced in the gospel.



Against Anger.

Against *anger, hatred, and desire of revenge*, divines prescribe, 1. That we should endeavour to humble and to despise ourselves; for anger springs from pride; and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so grievously offended their Creator; and who, if we had our just desert, should be trampled on by devils for all eternity.

2. That we should set before our eyes the meekness and charity of Jesus Christ; who particularly calls upon all his followers to learn these virtues of him:—*Learn of me, because I am meek and humble of heart*, St. Matt. xi. 29. *I give you a new commandment, that you love one another as I have loved you*, St. John xiii. 34. and who so often declares, that except we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast in the morning what occasions may probably occur in the day, in which we shall be in danger of being pro-

jeu naharbuhom, eu jÿk dân ma jystâu jkun, ymmorru nhejju ruÿfna nalihom, bylli byl najnuna t'Alla fehma skiffa afna naamlu, u b' hegga kif jmyssna nytolbu yl vaqfÿn tinu manna.

4. Li meta uÿfhed jhoss geuva fih jsiru yl fisybijÿt tal ñadab, nandu nalihom mynnufih jÿqaf, u jyrgem yu-ueuqât u yl fisybijÿt tinu bylli jsejjafi l'Alla nal najnuna: u jÿk jkun jystaa jkun nandu jmur u juarrab myn shâbu eu joqnod hÿmed, eu l'yzjed jytkellem myll'anqas li jystan.

5. Li fuq kollou ma nandnÿu nafisbu li yl bnÿdem, li mynnu jkollna uÿi deni eu fvejjeg bla nal qalbna, hua bhal Alla, dejjem tajjeb u dejjem seuva, li myn ñajr ma jrid eu bla ma lilu jongob, lebda hâga ma tystan yssir f' hÿdi yddynja; u li fy fvejjeg bhal daun nogbu li kenna afna nkunu hekda mqarrbin u mhabbtin mhabba fy dnubÿtna.

6. Li ma nandnÿu nybqnu bla ma nafisbu, kem ly Nsâra fuq kollou jhobbu uÿfhed yl ÿhor, u jahmlu seuva yl uyluÿin. Afna yl kol afna ulÿd ta Myssÿr uÿfhed, Alla tal mhabba u tas-slÿma. Krystu Gesu habbna hekda bosta sakem demmu carcar nalina; u nal dina ly mhabba lejna, ma jridu hua hâga ohra hlÿf li afna nhobbu yl uolÿin. Yl kol afna ymmyuÿia nal hajja uafda ta dejjem tas-smeuÿÿt fejn ys-slÿma tynsâb u ly mhabba bla tmÿm. Ñal-daqshek kÿnet hâga seuva li f'vaqt meutu Sidna

voked to anger; that so we may either decline the occasions; or, if this cannot be, may prepare and arm ourselves against them by good resolutions grounded upon God, and by hearty prayers for his divine assistance.

4. That when one finds the motions of wrath arising in one's heart, one should resist them without delay, and strive to bridle and keep down one's passion, calling upon God to this purpose: and if possible that one should go out of the company, or hold one's peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the man from whom we think we have received an injury or provocation, as God, ever good and ever just, without whose pleasure or permission nothing happens in this world; and who upon these occasions is pleased that we should be thus tried or chastised for our sin.

6. That we should often consider the many motives Christians have to love one another, and to bear with one another. We are all children of the same Father, the God of love and peace; he has loved us all to that degree, as to shed his blood for us; in return for which love, he desires that we should love one another: we all aspire to the same heavenly country, the place of ever-lasting peace and love. And therefore 'tis with reason that our dying Lord

Gesu namel li hÿdi ly mhabba hia yl fâga li biha nandu jyntnaraf jÿk ahnÿt diuqipli tiau iva eu le: *B' dâna janarfu yn-nÿs kolha ylli yntom diuqipli tiai, jÿk jkollkom mhabba lejn uylujin,* S. Guân xiii. 35.



Qabel ys-Salm.

Alla tini, ysman yt-talb tini.

Ehles ninni u ÿqaf miri.

Sebh jkun lyl Myssÿr, lyl Yben, u lyr-rufi yl Qdusia.

Bhalma kÿn myl bydu, yssa, u dejjem, jybqa nal dejjem ta dejjem. Halleluja.

L' Ynnu TE DEUM.

Lilek, ja Alla, afina nfahhru; lilek, ja Mulej, afina nystqarru.

Lilek, yl Myssÿr ta dejjem, l'ard kolha tâti qima;

Lilek l' Angli, lilek ys-smeuÿt, u yl kbarât kolha;

Lilek yl Kerubini u ys-Serafini jaajtu u jsejhu bla ma jehdev:

Qaddis, qaddis, qaddis, Mulej Alla tas-sebh.

Mymlia huma ys-smeuÿt u l'ard byl kburia tas-sebh tiaak.

Lilek yl kor tlorjus ta l'Apostoli;

has made this love the true test by which it is to be known whether we are his disciples or no. *By this shall all men know that you are my disciples, if you have love one for another,* St. John xiii. 35.



Before a Psalm.

Incline unto my aid, O God! O Lord! make haste to help me.

Glory be to the Father, to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Alleluja.

The Hymn TE DEUM.

We praise thee, O God; we confess thee to be our Lord.

Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heaven, and all the powers;

To thee the Cherubims and Seraphims cry out without ceasing:

Holy, holy, holy Lord God of Sabaoth:

Full are the heavens and the earth of the majesty of thy glory.

Thee the glorious choir of the apostles,

Lilek bosta flymkÿn myl Profeti ;

Lilek yl qatna lýbsa abjad tal Martri hia tfahhar.

Lilek yl Knisja mqaddsa mad-dynja kolha tystqarr.

Yl Myssÿr ta kburia blá ma tystan tytfysser.

Ynti l' Yben uýfied sevuva u ta kol qima.

U yr-Rufi yl Qdusia yl Parakletu.

Ynti ynt ys-Sultân tal Tlorja, o Krystu.

Ynti ynt l' Yben nal dejjem tal Myssÿr.

Ynti li hadt fuqek li tehles yl bnÿdem, ma stmerrejtut yl guf tal Vyrgni.

Ynti li qlybt yuq-uevk tal meut, ftaht nal dauk li jemmnu ys-saltna tas-sema.

Ynti toqnod fyl lymynia t'Alla fys-sebfi tal Myssÿr.

Lilek afina nemmnú li ynti ly mhallef li nandu jygi.

Qalhek afina lilek nytolbu, ain ys-servi tinak, li ynti fdejt byd-demmm tinak li jysua uysq.

Anmel li jkunú huma maadudin fost yl qadisín fys-sebfi ta dejjem.

O Mulej, yhles yn-nÿs tinak, u býrek yl uyrt tinak.

U myuquihom ; u yl fuq nallihom nal dejjem.

Kol nhâr afina nkabbruk.

U nfahhru afina l' ysem tinak myn dejjem nal dejjem.

Thee the laudable number of the prophets,
Thee the white-robed army of martyrs doth
praise.

Thee the holy church throughout the world
doth confess.

The Father of incomprehensible Majesty.

Thy venerable, true, and only Son.

And the Holy Ghost the Paraclete.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man,
didst not abhor the Virgin's womb.

Thou having overcome the sting of death,
hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God in the
glory of the Father.

Thee we believe to be the judge to come.

We therefore pray thee, help thy servants,
whom thou hast redeemed with thy precious
blood.

Make them to be numbered with thy saints
in eternal glory.

O Lord, save thy people, and bless thy inheritance.

And govern them; and exalt them for ever.

Every day we magnify thee,

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Jongbok jkun, O Mulej, li yllum yzzomna bla dnuh.

Ħnġna jkollok mynna, O Mulej, ħnġna jkollok mynna.

Anmel li yl ħnġna tinak, O Mulej, toqnod fuqna; meta aħna yt-tāma tanna namylnġha fik.

Fuqek, O Mulej, jġna namylt yt-tāma tini; la tħalli u li ymmur jġna mħabbel nal dejjem.

SALM VI.

Ja Mulej, la tyħodhġu mini fyl korla tinak, lanqas tykkastirani fyl nadab tinak.

Jkollok ħnġna mynni, ja Mulej, nalġu jġna bla ħila: fejjaqni nalġu yl nadam tini sejjer mytluf.

U ruħi ukol tħossha bosta mytlufa: u ynti, ja Mulej, sa kem?

Dur, ja Sidi, u eħles yr-ruejħa tini: yħlynsni mħabba fyl ħnġna tinak.

Nalġu fyl meut ħad ma jyftakar fik: min lilek jystqarr jmur fyl qabar?

Tħābat fyl byki tini, yl lġli kolha ys-sodda tini naħsel: byd-dmua tini frġu jġna nsappap.

Yl najn tini mdardra tynsāb myl ħrġb: uġħt fost l'endeuwa kolha tini.

Tuarrbu mnejni yntom yl kol li taamlu yl ħazin: nalġu yl Mulej sama u yl leħen tal byki tini.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; as we have put our trust in thee.

In thee, O Lord, have I put my trust; let me never be confounded.

PSALM VI.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my groanings, every night will I wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Fetañ yl Mulej uydnejh nal dâk li jÿna tlabtu;
yl Mulej laqan yt-talba tini.

Mhabblin jkunu u mhabbtin bosta l' endeüva
kolha tini; Jkun li huma jergau lura u li fisa
jaqau fyl mystfia.

Sebñ jkun lyl Myssÿr, lyl Yben, lyr-Ruñ yl
Qdusia—Myn dejjem sa dejjem.

SALM XXXI.

Hynjin huma dauk li lilhom yl htijÿt nqafu,
u li dnubÿthom huma mÿottia.

Hÿni yl bnÿdem li fih yl Mulej ma jqÿnydu
dnub, u li geüva ruhu ma hemu qerq.

Meta qnadt hÿmed, yl nadam tini uÿÿh, bylli
naajjat kont yl jum kollu.

Ñalÿu nhâr u lejl kÿnet tqila fuqi l' id tinak:
kont mdauuar byl naks tini, meta yu-qeuka
kÿnet fia.

Lilek urejt yl htia tini, u ma zammejtÿ mohbi
yl naug tini.

Ñedt jÿna: nystqarr kontra tini yn-nyfsi lyl
Mulej yt-tauig tini, u ynti ñfyrthi yl ñzunia
tad-dnub tini.

Ñalhek lilek talb janmel kol bnÿdem qaddis
fyz-zmÿn seüva.

Jkun iva, li meta ñyrqa bosta kbira tanmel,
l' ylma lejha ma jersaq.

Ynti hu yl mystkenn tini fyt-tahbit, li bih jÿna
mdauuar: ynt yl hena tini, yhÿysni myn dauk li
qÿadin man duâri.

Let all my enemies be ashamed, and be very much troubled: let them be turned back and be ashamed very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost.

PSALM XXXI.

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and that thou hast forgiven the wickedness of my sins.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me; my joy, deliver me from them that surround me.

Jýna natik yl fehma, u naallmek yt-trýq, li fiha nandek tymu: najnejja nzomm uýqfin fuqek.

Arau li ma tkunuq tyuqbhu lyz-zýmél, u yl baqal, li ma nandhomu fehma.

Lilhom ross byl ɾdim u byl gým, sabýu baid jzommu ruýfhom mynnek.

Hrybijýt kbâr jkollhom yl nydymbin: ymma finýna man kol uaqt tkun thâres lejn dâk li jyt-ma fyl Mulej.

Fyl Mulej aamlu yl qalb, u yfyrhu yntom ja tajbin, u thenneu yntom yl kol li nandkom qalb tajba.

SALM. L.

Finýna mynni jkollok, ja Alla, bhal ma kbira hi yl finýna tinak.

U bhal bosta ma huma ly amejjel tal finýna tinak barra nefhi yl htia tini.

Aqsynni ukol aktar myl htia tini, u naddafni myd-dnub tini.

Ŧalýu nanraf jýna yl htia, u yd-dnub tini qýned dejjem qoddými.

Kontra tinak hys jýna dnybt, u yd-deni namylt qoddýmek: býu mseddaq ynti tkun fyl klým tinak, u rebbýh tmur meta msejjah tkun fyl haqq:

Ŧalýu taráu, fyl htijýt kont jýna mahluq, u fyd-dnubýt namlytni ommi f'gufha.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go : I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just : and glory all ye right of heart.

PSALM L.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities : and in sins did my mother conceive me.

U tarâw li ynti habbejt ys-sewua: lili ynti kuyft yl hwejjeg bla manrufa u mohbia tal nerf tinak.

Bandek ynti tbyuwuni bl' isopu, u nytnaddaf: tanysylni, u nsir abjad aktar mys-sylg.

Ygganalni nysman klým tal ferh u tal hena, yl nadam mnakkes jytferrahi.

Dauwar uyccek myd-dnubýt tini, u aqtan yl hzunijýt tini.

Geuua fia, ja Alla, aḥlaq qalb nadifa, u ruḥ bla tanuig raggan fyl geuwýni tini.

La tuarrabniw myn qoddým uyccek, u la tnyḥfiw mynni yr-ruḥ mqaddsa tinak.

Ati lili yl ferh tal Hellýs tinak, u byr-Ruḥ tal gid tinak uettaqni.

Nnállem lyl hízýna yt-tryqât tinak, u dauk ta ḥajja ḥazina lejk jergnu jduru.

Zomm idejk fuqi, o Alla, nat-tybdiṭ tad-demmi, Alla ta saḥti, u yl lsýni jmur byl ferh jkanta yl ḥaaqq tinak.

Ja Mulej, ynti tyftaḥ yuq-uqstejn tini, u fommi juri yt-tyfhir tinak.

Ḥalýw jýk sakrificju kont ynt rydt, jýna kýku kont offrejtulek: lilek ma jongbuw l' olokausti.

Sakrificju t'Alla hia ruḥ muguna: yl qalb myksura u nýdma ma ṭhallihýw fyl gemb ynt, ja Alla.

Myl qalb tinak tajba, o Mulej, aamel gid yl Sion, býw jymbneuv yl hitân ta Gerasalem.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God! and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways, and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise.

Dikylhin ynti tylqan ys-sakrificju tal haqq,
l' offerti, u l' olokausti: jytqâdu dikylhin l' en-
gyl fuq l' Altar tinak.

SALM CIX.

Yl Mulej qâl lyl Muleja: Oqnod ynt fyl-
lymynia tini,

Safiansytra nanmel l' endeuva tinak ryfsyn
tar-ryglejn tinak.

Jybaat yl Mulej yl hatar tal qauua tinak
myn Sion: jkun li ynti yssaltan fost l' endeuva
tinak.

Minak kân yl bydu f' jum yl qauua tinak, fys-
sbuflia tal qaddisin, myl guf qabel ma sebafl,
jyâna lilek hlaqt.

Halef yl Mulej, u ma jargâq jybdylu: ynti
qassis nala dejjem, wejn ynqas myd-daura ta
Melkisedeq.

Yl Mulej man yl-lyminia tinak garraf ys-
slâten f' jum yl qadab tinu.

Ta mhallef nandu janmylha fost yl gemnât
tan-nys, jymla byt-tahrib: yr-rjus hua jydrob
fl' ard ta bosta.

Jyurob fyt-trÿq myl uyd: nalhek jkun li jar-
fan hua râsu.

Deal favourably, O Lord, in thy good-will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings; then shall they lay calves upon thy altars.

PSALM CIX.

The Lord said to my Lord: Sit thou at my right hand,

Until I make thy enemies thy footstool:

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints, from the womb before the day-star, I begot thee.

The Lord hath sworn, and he will not repent: thou art a priest for ever, according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins, he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up the head.

SALM CXI.

Hîni yl bnâdem li jybzan mn'Alla : mfiabba kbira jkun hua jgib nat-tuyssijât tinu.

Yn-nâs tinu li mynnu jygu jkunu qauvia fuq l'ard : yz-zmynijât tan-nâs yt-tajba huma mbârka.

Sebfi u qana fyd-dâr tinu : u ys-seuua tinu jybqa nala dejjem.

Yd-daul sâr fost yd-dlamijât nal bnydmin ta qalb seuua : yl fanin, ta qalbu tajba, dâk li hu seuua.

Hîni yl bnâdem ta qalb tajba, u li jfobb jyslef : u byl naqal jaid klâmu, nalâu ma jkun qat u la lhaun u la lhyn.

Yt-tajieb ma jyntesa qat : ma jybâu meta jysman fuejjeg fizâna.

Qalbu qânda bâu tytma fyl Mulej : qalbu qânda qauvia : bla ma jytharrek, ma jfyttem u' jaamlu l'endeuua tinu.

B'idejh mymlia tâ lyl foqra : ys-seuua tinu jybqa nal dejjem : yl namil yt-tajieb tinu b' gâh kbir jkun mnaolli.

Yl mydneb jarâh, u jehodha minu, jâazzaz snânu, u jynfena : yu-uquqa tal mydymbin tmur f'uejn.

PSALM CXI.

Blessed is the man that feareth the Lord : he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness : he is merciful, and compassionate, and just.

Acceptable is the man that sheweth mercy, and lendeth : he shall order his words with judgment, because he shall not be moved for ever.

The just man shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord : his heart is strengthened : he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor : his justice remaineth for ever and ever : his horn shall be exalted in glory.

The sinner shall see, and shall be angry ; he shall gnash his teeth, and pine away : the desire of the wicked shall perish.

SALM CXII.

Fahhru yl Mulej, ja tfâl, fahhru l' ysem tal Mulej.

Jkun mbÿrek l' ysem tal Mulej, mn' yssa sa-fiansytra dejjem.

Mnejn tytlan yuq-umem u sa ma fejn tqib mfahhar nandu jkun l' ysem tal Mulej.

Yl Mulej hua nâli fuq yn-nÿs kolha; u ys-sebfi tinu fuq ys-smeuÿt.

Min hu bhala yl Mulej Alla tanna, li jnam-mar fyl noli, u li nal fvejjeg ckejkna fisÿb jÿhu fys-sema, u fi'ard?

Hua myll'ard jarfan yt-tallâb, u yl fqir jarfan myl fama.

Bÿu janmlu joqnod fost ys-slâten, fost ys-slâten tan-nÿs tinu.

Janmel hua li yl mara fawlia fyd-dâr tanha hia toqnod hÿnja omm tat-tfâl.

SALM CXXIX.

Mn' ysfel taft lilek jÿna najjatt, ja Mulej; âti uyden, ja Mulej nal enjât tini.

Jkunu uydnejk uÿqfa nal lehen tat-talb tini.

Jÿk ynt toqnod b' najnejk myftuha, O Mulej, nal kol htia, min jystan jzomm?

PSALM CXII.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun until the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill.

That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALM CXXIX.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, who shall stand to it?

Yzda fik jynsâb yl mondrÿn, u mhabba fyl ligi tinak, jÿna fik tmajt, ja Mulej.

Yr-ruejÿa tini fuq yl kelma tinak qandet: temnet yr-ruejÿa tini fyl Mulej.

Mys-sahra ta fyl ñodu sañansytra fl' nauja jytman l' Israel fyl Mulej.

Ñalÿuƿ fyl Mulej tynsâb hnÿna, u fydua kbira qoddÿmu.

U jkun li jyfdi hua l' Israel myl htijÿt tinu kolha.

SALM CXXXVII.

Lilek nfahÿar jÿna, O Mulej, byl qalb tini kolha; yl klÿm ta fommi ynti smajt.

B' tyfhir lilek qoddÿm l' Angli yrrid jÿna nqanni: nadurâk jÿna ymmur fyl knisja mqaddsa tinak, u sebñ nâti lyl ysem tinak.

Myl fnÿna tinak, u mys-seuua tinak; ynti fuq kollouƿ kabbart l' Ysem mqaddes tinak.

Fyl jum lÿma jkun li jÿna lejk nersaq, ysman-ni: tkattar ynti nandek qauua fyr-ruejÿa tini.

Jkun li ys-slâten kolha ta l' ard, ja Mulej, qima lilek jâtu; ñalÿuƿ semau huma yl klÿm ta fommok kollu.

U halli lilhom jñannu fyl myuƿi tal Mulej, ñalÿuƿ kbir hu ys-sebñÿn tal Mulej.

Ñalÿuƿ yl Mulej hua nâli, u jhâres nal ta ysfel; u yl nâli janarfu hua myl bonod.

For with thee there is merciful forgiveness :
and by reason of thy law, I have waited for
thee, O Lord.

My soul hath relied on his word : my soul
hath hoped in the Lord.

From the morning watch even until night,
let Israel hope in the Lord.

Because with the Lord there is mercy, and
with him plentiful redemption.

And he shall redeem Israel from all his ini-
quities.

PSALM CXXXVII.

I will praise thee, O Lord, with my whole
heart; for thou hast heard the words of my
mouth.

I will sing praise to thee in the sight of thee,
angels: I will worship towards thy holy temple,
and I will give glory to thy name.

For thy mercy and for thy truth; thou hast
magnified thy holy Name above all.

In what day soever I shall call upon thee,
hear me: thou shalt multiply strength in my
soul.

May all the kings of the earth give glory to
thee, O Lord; for they have heard all the words
of thy mouth.

And let them sing in the ways of the Lord,
for great is the glory of the Lord.

Jýk jýna mýtu f' nofs yl hrybijýt, ynti terfaani: u meddejt ynt idek kontra yl ɳadab ta l' endeuva tini; u yl lymynia tinak gýt hia hylsytni.

Yl Mulej jhallas jkun nalia. Yl finýna tinak, ja Mulej, tybqa nala dejjem: O la tmaqdaru yu-ɳoɳol ta idejk.

SALM CXLII.

Ysman ja Mulej yt-talb tini, uydnejk yftaɳ bɳala ys-seuva tinak nal dâk li nytolbok jýna, ysman bɳala yl ɳaqq tinak.

La tydɳolu tanmel ɳaqq man ys-serv tinak: nalýu lebda mahluq ma jystan jyntnaraf b'seuva qoddýmek.

Ƴalýu yl nadu ɳarreb yr-ruejɳa tini: nyzzel sa l' ard yl ɳajja tini.

Nnammar ɳaɳalni fost yd-dlamijýt, bɳal dauk li mýtu myn zmýn tuil; nalhek yr-ruɳ tini kolha mɳabbta tynsâb: yl qalb tini mɳauda geuva ɳia.

Ftakart fyl jým li ilhom li naddev: qnadɳ naɳseb f' dâk kollu li ynti namylt: naaddi kont myn qoddým aajnejja yl ɳuejjeg kolha man-mula mn' idejk.

Lejk jýna myddejt demajja: yr-ruɳ tini hia nalik bɳala ard mynɳajr ylma:

Ƴânet ysmani, ja Mulej: yr-ruejɳa tini ɳuýt. La yddauvaru uyccek mynni: nalýu nsir bɳala dauk li jynzlu geuva yl fossa.

For the Lord is high, and looketh on the low :
and the high he knoweth afar off.

If I shall walk in the midst of tribulation,
thou wilt quicken me : and thou hast stretched
forth thy hand against the wrath of my ene-
mies ; and thy right hand hath saved me.

The Lord will repay for me. Thy mercy, O
Lord, endureth for ever : O despise not the
works of thy hands.

PSALM CXLII.

Hear, Lord, my prayer : give ear to my sup-
plication in thy truth : hear me in thy justice.

And enter not into judgment whith thy ser-
vant : for in thy sight no man living shall be
justified.

For the enemy hath persecuted my soul : he
hath brought down my life to the earth.

He hath made me to dwell in darkness, as
those that have been dead of old : and my spi-
rit is in anguish within me : my heart within
me is troubled.

I remembered the days of old, I meditated on
thy works ; I mused upon the works of thy hands.

I stretched forth my hands to thee : my soul
is as earth without water unto thee.

Hear me speedily, O Lord : my spirit hath
fainted away.

Anmel li myn nodu nysman jýna yl finýna tinak, nalýuq fik tmajt.

Ganalni nanraf yt-trýq li nandi mynnha nad-di, nalýuq lejk rfajt yr-ruejña tini.

Yhlyzni, ja Mulej, myn l'endeuva tini: lejk jýna grejt: nallymni nanmel dâk li ynt trid, nalýuq ynt hu Alla tini.

Yr-ruñ yt-tajba tinak tmyuqini yt-trýq tas-seuva: mñabba f'ysmek, ja Mulej, ñajja ynti tatini bñalma ys-seuva jynsâb fik.

Taqlan myl hrýb yr-ruejña tini, u myl finýna tinak mytlufin tybaat l'endeuva tini.

U yuqerred dauk kolha li jñabbtu yr-ruejña tini, nalýuq jýna serv tinak jýna.



Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make thy way known to me wherein I should walk: for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble: and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.



Talba ta Mydneħ nýdem.

O Alla ta dejjem u li tystan kollom, li hlaqtni u fdejtni byd-demmm mqaddes ta l' Yben tinak: li fisybt fia u fhabbejtni myn dejjem; u myn mħabba kbira leja mort hejjejt genna nalia, b' dāk li jynħtýg kollu býu tygbydni naliha: li nal hekda zmýn tuil stabart nalia, nalkem jýna rgajt nqast u myn gdid dnybt kontra tinak; ynti ma hallejtu myt-tjýba u myl fínýna tinak l' aktar kbira tygbydni býu nargan lejk; bla uęejn ma ħaryst lejn l' ybusia ta qalbi lejk, u lejn yt-tmaqdir li jýna maqdart kol fínýna tinak. Tarāu jýna yssa yrriid, b' qalbi kolha, nħalli dauna yl qzuzijýt kolha, li nal zmýn hekda tuil zam-meuni fyl bonod myd-dār tinak, yd-dār tini ta tabylħaqq, u nargan lura lejk, nysman mys-sej-ħāt li bihom ynti yssa sejjaħtli, u nystqarr u nystmerr dnubýti kolha qoddýmek, b' tāma li nsib fínýna f' dāna yz-zmýn tal fínýna.

Nyutýq jýna yssa nygi qoddýmek, nalkem jýna ma jmyssni uęejn, b' ruħ tajba u b' qalb myksura, u nanmel f' rygleik qrāra tad-dnubýt tini kolha. Nystqarr jýna li myn meta dħalt fys-snin tal naqal sa hýdi ys-sýna, yl ħajja tini kolha ma kýnytu hlyf dnub u ħrybijýt. Ajma! Lilek tajt jýna dahri, bla mystħia ħaryst aktaru lejn ħuejjeg ta uęejn eu ynķella lejk, u dān ukol

A prayer of a penitent sinner.

O *Almighty* and everlasting God, who hast created me, and hast redeemed me by the precious blood of thy only Son: who hast thought on me and loved me from eternity; and out of pure love prepared a heaven for me; with all the necessary means to bring me thither: who hast borne with me so long a time, in my repeated offences and treasons against thee; hast still continued with infinite goodness and mercy, to call, to invite, to press me to return to thee; notwithstanding my monstrous ingratitude to thee; and my contempt of all thy grace. Behold, I now desire, with my whole heart, to quit these husks of swine which have kept me so long at a distance from thy house, my true home; and to come back to thee, to obey the summons which thou hast now been pleased to send me; and to confess and detest all my sins, in thy presence, in hopes of finding mercy at this time of mercy.

I desire now to come before thee, though infinitely unworthy, in the spirit of humility, and with a contrite heart; and to make at thy feet a general confession of all my sins. I acknowledge that from my first coming to the use of reason to this very hour, my whole life has been

myz-zmÿn kollu li jÿna kont nystan nanarfek u nÿobbok! Uysq byl ftit jÿna ñsybt fik: ksyrt kol sÿna yt-tusijÿt mqaddsa tinak. Alla ñanin, w' nandu ymmela jkun myn hÿdi yr-rufi ta wejn f' jum yl ñaqq tinak? Myn din yr-rufi li yd-dnubijÿt tanha manrufa u bla manrufa ma nand-homw numru?

Ñandi ymmela jÿna naqtan yt-tâma nal ñnÿ-na tinak? Ñandi nÿalli yl ñvejjeg tinak, u nytlaq rufi aalli jygi tad-dymonju, tad-dnub, u ta l' yn-fern? Le, ja Alla tini, yt-tjÿba bla tmÿm tinak jkun li hia ma tÿalliniw nyggarraf geuwa dauk l' abbyssi.—Yt-tahsir tini hua kbir, tabylÿaqq; yzda yt-tjÿba tinak, yl ñnÿna, u yl qauwa tinak huma akbar mynnu.—Ynti nedt, li ma tridw li yl mydneb jybqa sa jyntylef, yzda li hua jargan lejk u jaiw. Ñedt ynti li aktar hem ferÿ fys-sema fuq uÿÿed nÿdem, ynklÿle fuq dysna u dysnin tajba. L' Yben mqaddes tinak carcar demmu nalia, bÿw nalia jywtri maÿfra seuwa tad-dnubijÿt tini kolha. Haun hi yt-tâma tini; f' din yl ñnÿna jÿna nzomm; u l' ebda ñâga ma ygganalni nyrÿiha. Jÿna nâf li l' aktarw myl mydymbin maru maÿsula myn tkaÿbirhom f' dân yl banju li ma bÿâlu. Jÿk yl kâs tini hua ukol anarr myn tanhom, yl ñnÿna u yl ñila tad-demm mqaddes tal Hallÿs tini huma aktar myn byz-zejjed, u jydhru jkunu akbar nal fejqÿn tini.

nothing but sin and misery. Alas! I turned my back upon thee, I shamefully preferred worthless toys before thee, even from the very time I was first capable of knowing and loving thee! I have very seldom thought of thee: I have daily and hourly many ways broken thy commandments. Good God, what must then become of this poor wretch in the day of thy judgement? This wretch whose known and unknown sins are without number?

Must I then despair of thy mercy? must I give up the cause, and abandon myself to satan, sin, and hell? No, my God; may thy infinite goodness forbid I should fall into that bottomless pit.—My iniquities are great, it is true; but thy goodness, thy mercy, thy power is still greater.—Thou hast declared, it is not thy will the sinner should perish; but that he should be converted and live. Thou hast declared there is more joy in thy heavenly court over one penitent, than over ninety-nine just. Thy Son has shed his blood for me, to purchase for me a full forgiveness of all my sins. Here is my hope; this mercy I lay hold on; and nothing shall make me quit my hold. I know the worst of sinners have been cleansed from all their filth in this sovereign bath. Should my case be even worse than the worst of theirs, the mercy and grace of my God, and the virtue of the pre-

O tjýba bla tmým li fimyltni nal hek bosta snin, myn meta mñabba fyd-dnub yggarraft leuvel darba mynnek; li zammejtnei dân yz-zmýn kollu býu ma urytyhtu fl' ynfern; u li zynylt dejjem bia b' favuri bla numru li namylt mini: fñares lejja yssa myuñhut f' ryglejk nyttallab yl finýna tinak. Jýna hu dák l' Yben prodiru, li hrygt barra f' pajis bnid mynnek, u li hlejt u uerrydt yl gid kollu li ynti tajtni; namylt rufi rsir tad-dymonju, li qnaydni u uafñanni nyrna yl hnýzer tinu, li huma yl nadýd yl fízýna, u yl passjonijýt yl muqzýza tini. Fyttyut jýna, ajma yzda! nalujejn, býu nuqabba l' aptit mñassar tini byl hmýg tanhom: yssa yzda li jýna nñoss yuuejn tini u li jýna muqabba myl namil tini, lura nargan lejk. Nystqarr iva li lili ma jyst-ñooqliu nkun mylqun bñal yben tinak; dák li kýku yrrid naqbad lu finýna tinak nal mahfra tad-dnubýt kbâr tini. Ma nandiu fñila narfan najnejja lejk: ma nandiu fñila nytlob býu jkolli l'ycken lok fost yn-nýs tinak. Nñoss ruhi mñabbi u mñaffeg myt-toqol kbir ta dnubýti. Jýk noq-nod nañseb fuq yn-nuqqasijýt tini, ma nystâu nññares hlýf nal ynfern; li fih jýna kelli myt darba nkun myuñhut. Jýna yssa nystmerr u nobnod yl myuñ tini yl fñazin, nobnod lili yn-nyfsi, yl nalýu kont hekda kýfer u b' qalb fñazina minak. Jýna slabt l' Ybnek yl fñanin, mñabba fy dnubýti: Yzda, O ynt najn tal finýna, jkollok mondrýu

cious blood of my Redeemer is abundantly sufficient, and will appear the more illustrious in my cure.

O infinite goodness who hast endured me for so many years, since I first fell from thee by sin; who hast kept me all this while from falling into hell; and hast continually cherished me with innumerable favors: behold me now prostrate at thy feet imploring thy mercy. I am that prodigal child, that have gone away into a far country from thee, and have squandered away all the substance thou gavest me; I have made myself a slave to the devil, who has set me to feed his swine, even my own brutish passions, and sensual inclinations; I have sought, but alas! in vain, to satisfy my craving appetite with their husks: but now being made sensible of my misery, and being weary of my own evil ways, I come back to thee. I acknowledge myself unworthy to be received in the quality of thy child; all I crave is thy mercy in the forgiveness of my manifold treasons: I dare not lift up my eyes to thee: I dare not ask for the meanest place in thy family. I find myself quite loaded and oppressed, with the enormous weight of my sins. If I consider my own deserts, I can look for nothing but hell; which I have deserved a thousand and a thousand times. I now hate and detest my evil ways, I abhor

u fnýna nal hýda yl bnýdem ta wejn. La tharysu lejn dnubýti, yzda lejn yl nana tal fnýna tinak, u yl meriti tal Hallýs tini. Háres lejn yl uycc ta Krystu tinak, u lejn dák kollu li hua namel u bâta nal mydymbin. O fnýna, mhabba f' dâka yd-demmm li nalia hua bydded fi' atunia tinu fyl gnýn ta *Getsemani*; mhabba f' dák yd-demmm li nalia bydded hua meta kým mnazzan, msauvat, u nkurunât byu-ueuk; mhabba f' dák yd-demmm li hua bydded nalia fuq ysalib. Anmel mini din yl fnýna, li nalia hua talab dák yl fin, meta demmu kým qýned jyt-bydded u jmut nalia; u li qýned hua yssa jytlob nalia fyd-drýn yl-lymynia tinak, fejn janmylha qýned ta avukât nal mydymbin msejkna.

O Gesu l' aktar mahbub, Hallýs u Avukât tini, lilek jýna nytlob (li f' idejk nandek kol qauua seua fys-sema seua fi' ard) mahfra, li nkun myhlus u mahilul myd-dnubýt kolha tini. Jysnob bia b' qalbi kolha nal dák li nqast jýna kollu; yn-nuqqâs tini kollu nqýndu f' ryglejk, býu mahsùl hua jygi byd-demmm mqaddes tinak: nywtýq b' qalbi kolha, li qat ma offendejt yt-tjýba tinak bla tmým: Nywtýq li nystan nahsel yr-ryglejn tinak, bñal Maddalena, byddmun ta l'yndýma. O li kont kýku nystan nybki dnubýti b' dmun ukol tad-demmm! O nehñili myn fuqi yt-toqol ykrah tal htia ta dnubýti! O ñoll yr-rbatijýt kolha li jystau jzommu lyr-

myself for having been so wicked and ungrateful to thee. I have even crucified thy Son, by my sins. But, O thou fountain of mercy, have pity and compassion on this miserable wretch. Look not upon my sins, but upon the bowels of thy tender mercy, and the merits of my Redeemer. Look upon the face of thy Christ, and upon all he has done and suffered for poor sinners. O mercy, mercy, mercy through that blood which he shed for me in his agony in the garden of *Gethsemani*; through that blood he shed for me, when he was rent and torn with scourges, and crowned with thorns, through that blood he shed for me upon the cross; grant this mercy, which he then asked for me, when he was bleeding and dying for me; and which he now implores sitting at thy right hand, where he is still the advocate of poor sinners.

And, dearest Jesus, my Redeemer and my Advocate, I beg of thee, (to whom all is given in heaven and earth) pardon, absolution, and full remission of all my sins. I am heartily sorry for all my offences; I desire to lay them all down at thy feet, to be cancelled by thy precious blood: I wish with all my soul I had never offended thy infinite goodness: I wish I could wash thy feet, like Magdalene, with penitential tears. O that I could worthily bewail my sins even with tears of blood. O discharge

ruhi bnida mynnek, u mys-saltna mqaddsa tinak;
 mbanad myn kem nal din yl hajja, anmel mini
 bhal ma lilek jongob. Byl qalb kolha jyna nyl-
 qan mn' idejk ys-slâleb kolha u yt-tbatijât li li-
 lek jongbok tybnat. Jyna naqtan mynni myn
 hâda yl vaqt, u nal dejjem, yd-dynja, yl gysem,
 u yd-dymojnu, u yl najdut tanhom kollu, yl fru-
 qât, u yuq-ueuqât fizâna: u jyna namyltha f' râsi
 seuva: li nkun nala dejjem tinak. O ahsel yr-
 ruejha tini myl kruhijât tanha mnoddia kolha;
 u anmel li l'ebda hâga mn' yssa yl qoddâm, seuva
 fyl hajja seuva fyl meut, qat tanzylni mynnek;
 li mal Myssâr u mar-Ruh yl Qdusia, tniw u ys-
 saltan, Alla uâfhed, dynja bla tmâm. Hek jkun.



me this once from the dismal load of the guilt of my crimes! O release all the bands that may keep my soul from thee, and thy heavenly kingdom; and then as to this life, do with me as thou pleasest. I willingly accept from thy hands whatever crosses or sufferings thou shalt send. I renounce from this moment, and for ever, the world, and the flesh, and the devil, and all their suggestions, vanities and concupiscences: and I fully determine to be for ever thine. O cleanse my soul from all my past abominations; and let nothing henceforward, either in life or death, evermore separate me from thee; who, with the Father, and the Holy Ghost, livest and reignest, one God, world without end. Amen.



